The Christian Century

PUBLISHED WEEKLY

Putting Up with the Church

By W. Norman Pittenger

Justice for Arab Refugees

By Ensworth Reisner

United Lutherans in Toronto

Editorial Correspondence

The New Exiles

By L. W. Michaelson

OCTOBER 27, 1954

In This Issue

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Note

The large reprint of our Sept. 22 is nearly exhausted. Will more be needed? Readers will help us decide whether to reprint again by letting the business office know.

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Coming Events

Oct. 27. Institute for Religious and Social Studies Opening Meeting, Jewish Theological Seminary of America, New York city; James A. Pike, speaker; theme: "Religion, Freedom and Conformity."
Oct. 27-28. Lutheran Home Mission Conference (N.L.C.) Biennial Meeting, Decorah, Iowa.
Oct. 27-29. American Council of Christian Churches 13th Annual Convention, Boston.
Oct. 28. Church World Service Board of Managers Annual Meeting, New York city.
Oct. 28. National Council of Churches Division of Christian Education Youth Work Institute, Boston.
Oct. 28-Nov. 1. Methodist Student Workers' Seminar, Nashville.
Oct. 28.-Nov. 4. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Lockhaven, Pa.; Boulder, Colo.
Oct. 29. Stewardship Institute (N.C.C. Joint Department of Stewardship and Benevolence), Schenectady, N. Y.
Oct. 29, 30, 31. N.C.C. Division of Christian Education Youth Work Institutes, Worcester, Pittsfield, Springfield, Mass., respectively.
Oct. 31. Reformation Sunday.
Oct. 31. Chicago Sunday Evening Club; Charles P. Taft, speaker.
Oct. 31-Nov. 4. University Christian Mission (N.C.C. Joint Department of Evangelism), Bowling Green, Ohio.
Nov. 1-30. Religion in American Life Month.
Nov. 2-4. Workshop on Wills, Annuities and Special Gifts (National Council of Churches Joint Department of Stewardship and Benevolence), Buck Hill Falls, Pa.
Nov. 3-4. Cooperative Publishers Association, Chicago.
Nov. 3-5. National Lutheran Council Executive Committee, New York city.
Nov. 4. N.C.C. General Department of United Church Men Denominational Men's Work Secretaries' Meeting, St. Louis.
Nov. 4-11. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Salina, Kan.; Fort Dodge, Iowa.
Nov. 5. World Community Day (N.C.C. General Department of United Church Women).
Nov. 5-6. Baylor University 2nd Annual Conference on American Ideals, Waco, Tex.
Nov. 5-7. Student Volunteer Movement 17th Quadrennial Planning Committee, Pawling, N. Y.
Nov. 5-7. N.C.C. Division of Foreign Missions Near East Study Seminar, New York city.
Nov. 7. Chicago Sunday Evening Club; Evilyn Charles Hodges, speaker. (Youth Night.)
Nov. 7-10. N.C.C. Joint Department of Family Life Community Family Life Clinic, Grand Rapids, Mich.
Nov. 7-11. University Christian Missions (N.C.C. Joint Department of Evangelism), Cincinnati; Denver.
Nov. 7-13. American Education Week.
Nov. 8-12. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 9. Institute for Religious and Social Studies, Jewish Theological Seminary of America, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Clarence H. Faust, F. Ernest Johnson, Robert Gordis, speakers.
Nov. 10-12. American Lutheran Conference Biennial Convention, Minneapolis.
Nov. 11-18. Evangelical United Brethren Quadrennial General Conference, Milwaukee.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Coptic Church in Transition

LAST JULY a band of young Egyptians, members of a Coptic reform movement, kidnaped the patriarch of the Coptic Church, spirited him from Cairo to a desert monastery and forced him to sign his abdication. (See the Century for August 11, page 939.) Thirty-seven participants in the kidnaping were arrested. They are to go on trial any day now, and the government prosecutor intended to seek prison sentences running all the way from brief terms to life. Early this month, however, the aged patriarch asked the government to free these young Copts, and there is a general expectation in Cairo that this will be done. The patriarch did not make his plea until served with an ultimatum by Coptic laity. He might even have held out against this, but 16 leading Coptic bishops swung to the laity's support. The outcome is not only the plea for the imprisoned youths, but appointment by the patriarch of a special committee of three "advisers," who will really run the church. All this results from the ferment within the Coptic community—a ferment no less powerful than that working in Egyptian politics and fed from the same spiritual springs. Reform has been overdue in the Coptic Church for decades. While Coptic laity have become probably the most "modernized" element in Egyptian life—they are the bankers of Egypt; many are leading intellectuals and great landowners—the Coptic Church has remained a hierarchically ruled body, with a hierarchy wedded to reaction and ignorance by the practice of selecting all bishops, archbishops and patriarchs from monks in the desert monasteries and never from the parish clergy. It is this death-grip of tradition which is finally being loosened. Wise help from the outside, careful not to wound Egyptian national pride, could do much to bring a new birth of vigor to the Coptic Church within the next few years.

'Share Our Surplus' At Thanksgiving

THANKSGIVING DAY 1954 may prove one of the most moving spiritual experiences in the recent history of American churches. In form, Thanksgiving Day is always a religious festival. The President's proclamation always acknowledges the nation's gratitude to God for the abundance of the nation's harvests and calls on our people to gather in their accustomed places of worship to render thanks for the Creator's goodness. But the celebration, made familiar by custom, sometimes seems only the repetition of a traditional form. For too many Americans, the day has become not much more than a time for feasting, for watching a football game or for plain loafing. This year's Thanksgiving Day promises to be different. Already, under the stimulation of Church World Service, arrangements have been made for thousands of community gatherings, or services in individual churches, at which the first concerted effort will be made to raise the $7.5 million the "Share Our Surplus" campaign will require during the next three years if all the food now available from surplus government stores is to be distributed to the hungry in other lands. As our readers know, the government is freely offering 500 million pounds of surplus wheat, cotton, cottonseed oil, corn, corn products, butter, cheese and powdered milk to Church World Service, and will also defray the cost of packaging and of transportation to overseas ports of entry. The churches need only provide the costs of distribution, which will be carried on through C.W.S. agencies in the areas of need. In other words, as has been said in these columns before, every $1 contributed to make possible this distribution will release $20 worth of food for the hungry. Thirty-five denominations are participating in this dedication of the approaching Thanksgiving Day services to this "Share Our Surplus" venture in Christian good neighborliness. If plans have not been started for an S.O.S. Thanksgiving in your community or your church, get in touch at once with Church World Service, 297 Fourth Ave., New York 10, N. Y., and find out how to do so. To rescue your Thanksgiving Day from empty formalism, make it a "Share Our Surplus" Day.

Russia and China Reach A New Accord

THE WORLDWIDE NATURE of the recently launched communist peace offensive was brought dramatically to the attention of the noncommunist world on October 11 when the Soviet Union and Communist China published a new joint policy declaration. While Americans, and most other Westerners, were still trying to measure the meaning of Mr. Vishinsky's atomic disarmament proposals at the U.N. Assembly and Mr. Molotov's offers for a German settlement, Moscow and Peiping suddenly swung the spotlight to the area of the far Pacific. The most sensational feature of the new agreement is the promise of the Russians to get out of Port Arthur by the end of next May. Nothing, it should be noted, is said about near-by Dairen—a port only about 30 miles from Port Arthur, from which Russian submarines and planes can keep the more famous port,

after it passes into Red China's hands, under control. But this withdrawal of the Soviet Union is calculated not only to add to the prestige and political advantage of Mao Tze-tung's government, but even more to suggest to the other nations of the Far East that, if they adopt a cooperative policy toward the regime which has succeeded Stalin in the Kremlin, they will find that regime ready to respond in kind. The agreement drives home this point in many more ways than by the return to China of a naval base for which Russia has intrigued and fought since far back in tsarist days. It makes a number of commercial concessions and promises of financial help to Red China. It offers a five-year exchange of scientific information and personnel to help China meet the requirements of the atomic age. It calls for a peaceful and permanent settlement of the Korean question by a conference of Asian states. It invites Japan to free itself from American domination and to rebuild its economy by trade with the communist states of Asia. And it ties the whole batch of promises together with a pledge that Russian-Chinese policy will henceforth be based on mutual respect for the sovereignty and territorial integrity of Asian nations. The agreement, in other words, both accepts Communist China's claim to be an equal partner, and not a satellite, of Moscow and shifts communism's propagandistic approach to the rest of eastern Asia from threats and fear to the much more seductive lures of economic cooperation and "Asia for the Asians."

Mr. Nehru at His Most Enigmatic

ONE OF THE COMPLAINTS frequently leveled against the prime minister of India, Jawaharlal Nehru, is that he moves off in so many directions and speaks in such a profusion of ideas that the total effect becomes too enigmatic for Western comprehension. Mr. Nehru's Indian supporters indignantly deny this. So do some of his Western friends, such as former Ambassador Bowles. There are times, however, when it is hard to keep up with the developments of the prime minister's thought, or to be confident what his main purposes are. This seems to be one of those periods. During the fifteen days preceding this writing, Mr. Nehru has managed to (1) shake a warning finger at Communist China and international communism, (2) throw his weight behind the Soviet Union's proposals on the German question, and (3) threaten his own country and party with chaos. He did the first while opening a debate on foreign policy in the lower house of the Indian parliament. Communist China's policy of maintaining dual citizenship for the large numbers of Chinese in Thailand, Burma, Malaya and Indonesia is, said Nehru, "rather frightening," and it is time for the other governments of Asia to "come to grips" with it. (Perhaps Mr. Nehru means to do that on his pending visit to Peiping.) He also proclaimed his fear of Communist parties in noncommunist countries. They claim, he said, to be "national groups," but actually they are "psychologically, emotionally and intellectually tied up" with extraneous interests. This problem too, he said, must be faced openly and tackled. His support of the Molotov program for Germany took the form of a speech delivered at the U.N. by V. K. Krishna Menon, head of the Indian delegation. It wasn't labeled as such; it simply proposed the same things Mr. Molotov proposed when he spoke in East Berlin. Nehru's threat to India's own stability took the form of being quoted one day that he is ready to quit the prime ministership, the next that he will quit the leadership of the Congress party next year, and the next that he is tired and fed up with the whole business and wants to get out to renew his "freshness." Mr. Nehru has been carrying a staggering burden of responsibility, and of late the brickbats coming his way have outnumbered the garlands. It is easy to understand why he feels like quitting. But India without Nehru at the helm of state and of the dominant party would be in imminent danger of anarchy and disaster.

Malan Announces His Coming Retirement

DANIEL F. MALAN, the Dutch Reformed doctor of divinity who has been prime minister of the Union of South Africa since he displaced Jan Christiaan Smuts in 1948, has announced that he will retire on November 30. But don't leap to the conclusion that when Dr. Malan goes the racial situation in South Africa will improve. It may become worse. Dr. Malan's name will always be identified with *apartheid*. In fairness to him it should be said that, in practice, South Africa had almost as much racial segregation under Smuts as there has been under Malan. But Dr. Malan has the unfortunate ability of a dour Calvinist divine to preach his policies in a provocative and uncompromising fashion which has made him a storm center ever since he started his career as the editor of a church paper. However, there have been several occasions in South Africa's recent stormy politics when, within the ruling group of the Nationalist party, the old prime minister has held back and toned down the extremism of several of his ministers. If he is succeeded by his party's deputy leader, Nikolaas C. Havenga, South Africa's *apartheid* policy is not likely to be made any more drastic; it may even be relaxed a little here and there. But Havenga is in his seventies, and not likely to stay in power long. If he should give way to such a white-supremacy extremist as J. G. Strydom, minister for land, then look out for trouble. Meanwhile, it develops that under new race regulations the government of South Africa claims the right to cancel the leases of churches in Negro areas if they "encourage deterioration in the relations" between the government and its nonwhite citizens. Yet there are those who talk as though freedom of conscience and freedom of worship are in danger only behind the iron curtain!

Washington Press, Radio and TV Teach a Lesson

WHEN NEWSPAPERS are charged with antisocial sensationalism, as they sometimes are, the newspaperman's standard defense is that he has an obligation to print the news. But there are differing ways of printing the news, as all newspapermen know. The press in Washington, backed up by radio and television stations, has just given the nation an object lesson in how to report a news event without producing unfortunate social consequences. The

event was the outbreak of attempts to stop the integration of white and colored students in high schools by strikes on the part of white students and threats of mob action against colored boys and girls. Sensational handling by the press and the radio-TV stations could easily have whipped up mass hysteria. But the Washington newspapers and the broadcasters and telecasters followed a wiser course. They gave the news—but not in such a way as to make school youngsters think they would be indulging in a dramatic lark if they struck their classes, and not in such a way as to build up the race demagogues who were trying to move in on the situation. No suppression of news took place, but the papers and stations gave due prominence to the efforts that were being made to end the trouble. Within two or three days it was ended, and with no major outbreaks. The Washington newspapers and radio-TV stations deserve national thanks. So do the Christian and Jewish church leaders who brought home the need for social responsibility to editors and commentators.

Congregationalist-E. & R. Union 'On Again'

THE EFFORT to unite the Congregational Christian and Evangelical and Reformed churches seems back on the rails. At a meeting on October 13 in Cleveland, the executive committee of the former's General Council and the General Council of the latter voted to proceed with the merger plans. The movement is to be pushed according to the stipulations of the Basis of Union plus the "Interpretations" added by the Congregationalists. Our readers do not have to be told of the vicissitudes which have beset this attempt to unite the two denominations almost from the start, for these have been fully reported in these pages. They know that the final decision of the New York state court of appeals, denying the plea of Congregational dissidents for a permanent injunction, opened the way seven months ago for a renewal of the approach to union. Until the action at Cleveland, however, it was by no means certain that either party would be willing to resume action without going back to the grass roots to make sure that the majority in the two churches still favors merger. The Cleveland decision evidently means that there is to be no more negotiating, no more "plebisciting," but that full use will be made of the time between now and the 1956 sessions of the two denominations' governing bodies to ascertain the will of their members. If this favors union, as we expect, the new church can emerge in 1957. The plans made at Cleveland to increase mutual acquaintance should cut way down the number of nonparticipating churches.

Guatemalan President Warns Roman Catholic Church

GUATEMALA held an election on October 10. To no one's surprise the candidates for the constituent assembly endorsed by President Carlos Castillo Armas won. The election rolls had been carefully purged and, to make the outcome doubly sure, voters had no secret ballot but were compelled to declare their choices orally to Castillo's election officials. The constituent assembly thus elected will regularize the new president's claim to office and write a new constitution. President Castillo, who seems to be the sole source of election returns, says that about one voter in a thousand voted against him. We see no reason to question those figures. They are a little better than anything Hitler or Mussolini produced; not as good as Stalin's triumphs at the polls. There is no doubt any longer about the extremely conservative and dictatorial nature of the new regime in Guatemala. But a surprising development in the recent election was the blast which followed from President Castillo against alleged Roman Catholic intervention in the campaign. In certain provinces, if the Castillo charges are true, a Catholic organization ran Roman Catholic tickets which, while supporting the Castillo revolution, were mainly intended to insure that the new constitution should re-establish the papal church with all the special privileges it enjoyed and the extensive properties it possessed before the fall of the Ubico dictatorship in 1945. Once *that* becomes the central issue in Guatemalan politics, Colonel Castillo knows what the ultimate effect will be on his effort to set up a stable regime. Hence his immediate warning to the church to get out of Guatemalan politics. It is unlikely, however, that the church will heed. The Spanish tradition is too strong in its priesthood—a tradition that assumes a favored position for the church under any government led by conservative Catholics.

Arrests for Proselytizing Continue in Greece

LATEST in the long series of arrests and jailings for alleged proselytizing in Greece has occurred at Canae on Crete. A Pentecostal minister, Panos Zachariou, has been sent to prison for three months and fined $665 on the charge of an Orthodox priest at Daratso, on the same island, that he converted two members of the Orthodox church and put them in charge of a Pentecostal mission in Canae. Also, another batch of Jehovah's Witnesses have been arrested in Athens for holding a meeting without approval and distributing the *Watchtower*. ¶The Michigan office of the National Conference of Christians and Jews offered a $100 prize for the best sermon preached in that state on Brotherhood Sunday. So the wife of the pastor of the Warren Methodist Church, Mrs. Frederick C. Poole, asked to preach on that Sunday, and naturally won the prize. ¶How long is the U.S. government going to continue its annual appeasement of the white-supremacy government of South Africa by permitting the Rev. Michael Scott to attend the U.N. Assembly only on a restricted visa? This devoted Anglican priest is back again to represent the interests of certain tribes in Southwest Africa, and again he is let in only on condition that he stays within an area in New York this year roughly bounded by 26th street on the south, 97th on the north, the East river and Ninth avenue. He can live at General Theological Seminary "provided that he travels to and from this place of residence to the restricted area by the most direct route and departs therefrom only if required in connection with his departure from the U.S." If he makes any speeches, except before the U.N., or records any to be heard after he leaves, he will be thrown out and henceforth kept out. This is the way this country treats one whose threat to our security lies in the fact that he has stood up for the rights

of black tribes in a part of Africa which the racialist government of South Africa has illegally snatched away from the jurisdiction of the United Nations.

Resist Racist Appeals!

RACIAL DISTURBANCES in the schools of border states constitute a warning that agitators are seeking to exploit this inflammatory issue also in the coming election. In a Chicago district where the number of Negro residents is growing, a congressional candidate is sending out circulars bearing the slogan, "Don't let them take your home!" This candidate's literature is pockmarked with attempts to excite racial prejudice, such as the charge that Negroes support his opponent and the appeal to white people to unite to preserve what he calls "sound Americanism." If this is going on in a northern industrial city, what must be expected by way of word-of-mouth incitements in other places?

If the present situation is not to leave deep wounds which will take a long time to heal, citizens—especially members of churches—must act promptly and resolutely to scotch such deliberate evil. The action of the attorney general of Maryland in withdrawing the charter of a group calling itself the National Association for the Advancement of White People is a case in point. The attorney general became convinced that the organization was responsible for the school strikes which started in that state, and he used his authority to nail those who were responsible. Another illustration of courageous and immediate action was provided by scores of white and Negro pastors who marched into the milling mobs of students, found the young people of their churches and persuaded them to go home and then to return quietly to school. Willis Ford, secretary of the Maryland-Delaware council of churches, and Frederick Reissig, secretary of the Washington church federation, deserve the gratitude of all right-thinking people for the work they are doing to help bring the reconciling mission of the Christian faith to bear on tense and explosive situations.

I

The sooner exploiters of racism realize that they are confronted by the united opposition of the churches, the better. The sooner candidates for public office learn they will have to choose between the votes of hoodlums and the support of church people, the better. For the churches have spoken, and they have set their faces against the fascist notion of the master race. What they have said should be laid before the American people now. When the people understand what the churches believe, it will help them know what to do at the ballot boxes to those who try to gain their support by appeals to hatred and prejudice.

The Methodist Church is the largest Protestant denomination in this country. At its last General Conference its council of bishops said in their Episcopal Address: "There is no place in the Methodist Church for racial discrimination or racial segregation.* To discriminate against a person solely upon the basis of his race is both unfair and un-Christian."

*The Methodist Church maintains an all-Negro Central Jurisdiction.

The Board of Social and Economic Relations of the Methodist Church said on May 7, 1954: "We believe it to be the duty of every Methodist Christian to exert to the full his personal influence for the abolition of race discrimination in reference to employment, housing, public facilities, hospital and medical care, education, recreation, justice in the courts and all other relevant aspects of our common life." "All other" includes appeals for votes!

The Roman Catholic Church has more members than any other in the United States. Its position was set forth by Bishop Vincent Waters of North Carolina, who abolished segregation in his own diocese. He said: "To believe that one race or nation is superior to another in the church or before God is heresy and should be condemned. Equal rights are accorded therefore to every race and every nationality in any Catholic church. . . ." The bishops who constitute the administrative board of the National Catholic Welfare Conference said as early as 1942: "The full benefits of our free institutions and the right of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens."

No Catholic can be indifferent to the words of Pope Pius XII: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray for fruitful success for those whose generous zeal is devoted to their welfare."

The Presbyterian Church in the U.S.A. is one of the most influential churches in this country. Its General Assembly said in May 1954: "We receive with humility and thanksgiving the recent decision of our Supreme Court that segregation in the public schools is unconstitutional. . . . We urge all Christians to assist in preparing their communities psychologically and spiritually for carrying out the full implications of the Supreme Court decision." The Southern Presbyterian Church took similar action in its General Assembly. Dr. Frank W. Price, its moderator, said: "No artificial man-made class or caste can be justified before God." In Delaware the New Castle presbytery, which includes Milford, condemned the racial school strike at Milford and urged Presbyterians to oppose such actions "and to uphold and defend the processes of law and order."

II

There are 14 million Baptists in the United States. Their church organizations are equally strong in their opposition to racism. The American Baptist Convention voted last May 28: "We commend the United States Supreme Court in its historic decision of 1954 outlawing segregation in public education. We affirm our belief that God is no respecter of persons, that every individual is of infinite worth in his sight, and that it is his will that the law of Christian love operate in all human relationships." The 10,000 messengers attending the Southern Baptist Convention in June 1954 voted to commend the Supreme Court decision "as in harmony with the constitutional

guarantee of equal freedom of all citizens and with the principles of equal justice and love for all men." The convention of this denomination of 8 million urged its people and all Christians "to conduct themselves in this period of adjustment in the spirit of Christ." It called on Christian statesmen "to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples."

The National Council of Churches, representing 35 million Protestant and Eastern Orthodox Christians in 30 denominations, hailed the Supreme Court decision as "a milestone in the achievement of human rights." It held that the ruling "gives a clear status in law to a fundamental Christian and American principle." The council had previously condemned racial segregation as wrong. In 1952 it declared: "The principle of segregation is a denial of the Christian faith and ethic which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons, and if we are true to the Christian faith we must take our stand against it."

The roll of the churches continues, impressive in its unanimity of conviction that racism is wrong. The Protestant Episcopal Church declared in its last General Convention: "Christ's teaching is incompatible with every form of discrimination based on color or race, both domestic and international. We consistently oppose and combat discrimination based on color or race in every form, both within the church and without, in this country and internationally."

The Congregational Christian General Council, speaking last June, said: "We call upon all Americans to undertake timely and tolerant implementation of the Supreme Court decision. Our General Council has called repeatedly for a nonsegregated church in a nonsegregated society."

The governing board of the Church of the Brethren called on its local churches "to resist with greater vigor every form of discrimination based on race, color or creed and to extend the rights and privileges of a free Christian society to all the people." An earlier meeting of the same board said: "We commit ourselves unhesitatingly to the belief that, regardless of race or ancestry, all men deserve equal rights, opportunities and privileges and should bear responsibility according to their individual capacities."

III

Many other denominations have spoken in like manner. Lutherans, the Disciples of Christ, the Society of Friends, the Council of Community Churches, to name a few, hold the same conviction. Their unanimity proves that the source of their conviction is found in the Christian faith itself. If one is to judge the churches by their own affirmations of belief, one can no longer claim that there is a substantial difference of opinion on this matter. Of course there are still church members and even ministers or priests who try to cover racial prejudice with the mantle of religion. They prove nothing except that they take their lead from the standards of the world (or the underworld) rather than the gospel, and that they do not understand the faith they profess.

Christian conviction has spoken. Clearly, repeatedly and with reasoned argument based on the Scriptures, on experience and on sound tradition stretching over nineteen centuries, it has condemned racism as un-Christian, unjust and unbrotherly. It is high time that the churches publish this condemnation in the widest possible manner. It should be brought to bear on all who seek to incite hatred among the children in our schools and to inflame prejudice among our voters at the polls. Such action will not only be a service to our neighbors and bring benefit to our country. It will witness to the truth and power of the gospel of Jesus Christ in this our day.

Lutherans Centralize

[EDITORIAL CORRESPONDENCE]

Toronto, Canada.

THE MOST HIGHLY CENTRALIZED Lutheran denomination has moved toward more centralization. In the United Lutheran Church of America, wrote Abdel R. Wentz, "larger powers are conferred on the general organization than in any other body of Lutherans in this country." Church Historian Wentz wrote that in 1933, when the U.L.C. was only fourteen years old, but he discerned a characteristic which persisted and grew. Dr. Wentz was present here at the 19th biennial convention, which bestowed considerably greater power on this central organization. The reasons it did so and the manner in which it moved and was pushed are instructive.

I

The 630 delegates to these biennial meetings were elected by the 32 synods of the church. Half were clergymen, half laymen. For eight days they plowed systematically through the accumulated business of a denomination which has more than 4,000 churches and 2,150,000 baptized members. (Wives were seldom seen in the meetings here, except at lunchtime, for the very good reason that the convention was held in the seventh-floor auditorium of Eaton's big department store.) The work of eight boards and numerous committees and commissions required detailed attention. This convention of America's largest Lutheran church learned that their denomination holds property valued at $382 million, that it has an aggregate debt of $31 million, that congregational expenses last year reached $53 million. In addition the denomination gave $14 million to benevolences, chiefly missions and education. The convention spent one week end in Kitchener, Ontario, which is the principal stronghold of Lutheranism in Canada.

The main business of this "biennial," however, was to decide what kind of church the U.L.C. had become, and what it wanted to do about its organization. This was brought before the convention by a 16-man commission on organizational structure, appointed in 1952 for this purpose. It consisted of eight laymen and eight clergymen. Its chairman was W. Carl Satre, pastor of the large Augsburg Church in Toledo. Charles K. Woltz, professor of law at

the University of Virginia, was secretary. The commission had done five man-years of work and had done it largely in secret. Delegates to this convention had a little more than two months to go over the plan before they were required to vote on it. It was not surprising that they did not make all of the 118 organizational changes that were suggested in the commission's 102-page document. But at last, after great searching of consciences and spirited debate, they took the essential steps the commission recommended and advanced the church deeper into centralized controls.

II

The proposal to streamline the structure of the United Lutheran Church awakened issues whose history included the celebration in 1917 of the 400th anniversary of the beginning of the Reformation. At that time eight laymen of different Lutheran bodies, who had met during the festivities, united to urge a reunion of the Lutheran churches. Three groups responded to their plea and the General Synod, the General Council and the United Synod of the South formed the United Lutheran Church in America. It may not be believed in this day of ecclesiastical slow motion, but Dr. Wentz says that union was signed, sealed and delivered within 18 months after it was first proposed!

Like some other mergers, this one became possible only when the other groups yielded largely to the demands of the south. The Synod of the South feared domination by others and insisted on the synods' retaining considerable autonomy. This produced a sort of federalism. So Dr. Satre told the delegates that the crux of the issue here in Toronto was whether the convention wanted to build a church or remain a federation of synods. This was something of an oversimplification, as was the report of President Franklin Clark Fry to this convention on the same point. "In basic concept," said Dr. Fry, "the United Lutheran Church in America is a federal union of autonomous synods. The resulting church organization is a government of limited powers. All powers not explicitly lodged in the U.L.C.A. are retained by the synods. . . . The polity of our church as a whole is frankly constructed on a secular model. Its prototype is the government of the United States. . . . The hard core around which our polity was molded . . . was the place and authority of the synods as seen in 1918."

The point that neither the commission nor President Fry saw fit to stress was the practical subordination of the synods in recent years, and the feasibility in practice of a separation of powers. Today the synods' functions are confined, as the organization commission noted, to ordination and supervision of pastors, ownership and control of colleges and seminaries, aid to students and inner mission institutional work. They share certain other functions with the central institutions of the church. But it is these central U.L.C.A. functions which have been expanding with verve and power: interchurch relationships, publication, home and foreign missions, pensions, church building and finance, deaconess work, liturgical and other kinds of counseling and administration. There is also an executive board to coordinate the work of executive departments, present a budget to the convention with apportionments to the various boards, and generally serve the convention during the time between its sessions. And finally the church had a commission on adjudication for the settlement of disputes, and a president.

Some speakers here said the executive board had only a negative function and was largely without initiative. President Fry described the situation and his place in it as follows: "The executive department, with which the writer has been connected for a decade, is largely an illusion. No unified executive department exists, only an assortment of three officers of coequal rank, eight operating boards which are autonomous within their own spheres of action between conventions and which elect and supervise their own executive staffs and an executive board with sharply circumscribed responsibilities. The title 'chief executive officer' would be a misnomer in the United Lutheran Church today." Later he referred to "the president . . . immense expectations cluster around his office, overwhelmingly dwarfing the constitutional powers given him to fulfill them. Although the president does not possess and has never sought any authority over congregations and pastors, synods, boards and committees, aside from his right to a seat and voice in the former and the right to appoint the latter, and his fellow officers, he is popularly expected to be an effective coordinator of the total activity of the United Lutheran Church." It is a tribute to the acknowledged capacities of Dr. Fry that he has not disappointed these expectations.

Before this convention met, even though his constitutional position was circumscribed, President Fry probably had more actual power than any non-Roman bishop in the country, and this convention enlarged his constitutional powers. By vote of this convention he is now the "leader and counselor in matters spiritual and temporal" of the United Lutheran Church. He is the "chief representative" of the church. He "supervises and directs" the carrying out of policies of the convention or the executive board. He presides over the convention and the executive board, which has "oversight" over the church. He has "oversight" over the offices of secretary and treasurer. The last point precipitated an argument, with F. Eppling Reinartz, the secretary, objecting to what seemed to be a down-grading of his office. "President Fry's personal leadership," he argued, "is tremendous and we with a glad heart yield to it, yet we don't like it to be in a mandatory form as if this was a civil corporation." The delegates applauded, but when the chips were down they voted against Reinartz' point.

III

The big battle came over extending the powers of the executive board over the other boards of the church. It began on Friday morning and was not decided until Tuesday, almost at the end of the convention. The crucial point was whether the executive board could, in case of a disagreement, stop the action of another board, e.g., foreign missions. The commission on organization proposed that the executive board have power of review, and the convention finally voted it, spelling out its meaning as follows: "This power of review and responsibility shall be interpreted as the power of veto of any program or enterprise of any board, agency or auxiliary which in the opinion of

the executive board shall conflict with or be hurtful to the total program of the church."

Clarence C. Stoughton, president of Wittenberg College in Ohio, said: "This is a move toward greater centralization and away from democracy. Every move away from democracy we should take with extreme reluctance." The convention applauded this also, and at first supported Dr. Stoughton when he introduced a motion to delete the words which would have made the executive board a superboard. H. H. Bagger of Philadelphia, who has been a member of the executive board for 14 years, endorsed President Stoughton's position. Dr. Bagger held that the proposed changes were unnecessary and undesirable. He had not heard of any charges that the church or the board had failed for lack of the powers which the commission sought to convey. He said the changes would kill initiative in the subordinated boards.

At the end of this session the convention voted 291 to 257 to reject the commission's proposal. But the question of centralization kept coming up as the convention worked its way through its business. Eventually the decision regarding the executive board was reconsidered. The decisive motion was made by Paul H. Krauss of Fort Wayne, Indiana.

The actions taken here to alter the constitution of the church will have to be ratified by two-thirds of the synods. While some of them will not find it easy to vote for a plan of reorganization which further subordinates the synods, the proposed changes are believed likely to be approved. The executive board is specifically forbidden to tamper with church liturgy, or to change budget figures adopted by the convention, or to abolish any board established under the constitution.

"The primary goal of the commission on organizational structure," that body said in concluding its report, "has been a more effective church." It also hoped to "maintain and enhance the spiritual values of the United Lutheran Church in America as a living witness and instrument in the work of our Lord Jesus Christ." After it had largely completed its work, the commission called in George Fry and Associates, a firm giving what is called "management counsel," to check its findings. This reversed and improved upon the usual procedure, in which church bodies call in professionals to do the early digging and then try to digest what they are told.

A good many questions were left unanswered as the 1954 biennial convention adjourned. Some of them were: Why must the U.L.C. turn away from an American type of federalism, if that is what it had, toward a European type of centralism at the very time when the German churches are modeling their postwar organization on the U.L.C.? Will the new concentration of powers further alienate the other Lutheran churches in this country from the U.L.C., driving the prospect of union further into the distance? Or is the new line being taken because those who make U.L.C. policy have decided that since the oncoming merger of the four middle-of-the-spectrum Lutheran denominations has left the U.L.C. out, it had better tighten its belt and give them some strong competition? And what will be the effect of further centralization of power in the U.L.C. on its position and influence in the National Council of Churches? H.E.F.

Geography Lesson

EDITOR THE CHRISTIAN CENTURY:

SIR: Conversations I have had on trains lately have reminded me of maps drawn centuries ago, of which we have all seen pictures. The contour of the known countries was carefully sketched, but when it came to the unknown fringes, on land and water, pictures of wild animals and sea serpents were drawn in to supply the deficiencies of knowledge. It was an axiom that beyond the known was the terrible. Dean Swift described the process:

> So geographers, in Afric maps,
> With savage pictures fill their gaps,
> And o'er uninhabitable downs
> Place elephants for want of towns.

These people to whom I talked on the train—and their kind grows on every city block—filled in the unknown with the terrifying and the savage. No matter how complete their ignorance of what they were talking about, the wild animals were firmly drawn in to fill the gaps.

For long years, many Europeans filled in the vacant places in their ideas of the United States with Indians and grizzly bears. The largest buffalo ranges were, quite naturally, around Buffalo, New York. In like manner, many citizens of this country had a fixed idea that Melbourne, Australia, was overrun spring and fall by savage kangaroos.

This delightful habit is part of the past history of denominationalism. What people of one denomination did not know about another one, they filled in with dangerous wildlife. Any competing group concerning which they had little information was liberally supplied with fierce fauna. In the dark days of religious intolerance known as "Know Nothingism," the map of the Catholic parish was plentifully sprinkled with man-eating beasts and a few rattlesnakes. And the Catholics returned the zoological compliment by filling out their Protestant maps with big bad wolves.

The people on the trains who brought up all this when I talked to them were drawing political maps. One man was hysterical over the American Civil Liberties Union. He did not know anything about it, but that did not stop him for a split second. He filled in his ignorance with vivid drawings of every snake known to the dictionary. Another man had been drinking heady draughts of J. B. Matthews, and had filled out his map of the Protestant clergy with bloodthirsty tigers, ready to spring on America and devour her. You remember when Tom Clark was attorney general he did some clever covering up of the vacant places in his knowledge by sketching in ravening beasts. In his vivid imagination the little folks in the Epworth League were prowling panthers.

There was some excuse for this sort of thing in the early years of the Christian era, when Gibraltar was the jumping-off place and there *were* lions all over Africa. There was some excuse while America was being mapped, for there *were* bears all over. There is no excuse now. We need some new maps.

Yours,

SIMEON STYLITES.

Putting Up With the Church

By W. Norman Pittenger

A DELIGHTFUL STORY is told of Hensley Henson, sometime bishop of Durham in England. After his retirement from his see Henson went to live in Norfolk. He made it a practice in his new home to attend divine worship in various near-by parish churches. On one occasion, at the close of the service the incumbent of the parish, who had recognized the retired bishop in the congregation, went to speak to him before he got into his car. "I hope, my lord," said the vicar, "that you were not offended by my heresies." To which Henson replied in the acid tone he sometimes employed, "Not the heresies, my good man. It was the incredibility of the whole thing!"

Now a great many men and women today are, in regard to the institutional church, in a somewhat similar situation. For them it is not the heresies, or the orthodoxies, which cause trouble. Probably they would not recognize a heresy if they saw one. What does cause them difficulty, what in fact frequently prevents their associating themselves with the church as active members, is the "incredibility of the whole thing." It is the stuffiness and stickiness, the dull routine of established religion, the smallness and absurdity of much that is said and done, which gets in their way.

Nor is this simply a matter of their finding that people within the church, like those without, are sinners. Many of our contemporaries are prepared to agree that men *are* sinners; and not a few of them are ready also to say that organized religious activity is one way in which sinners may be helped to be a little less obviously sinful. As a friend of my own remarked to me, when I had somewhat uncharitably commented on the fact that a rather unfortunate mutual acquaintance did not seem to be much improved by his zealous churchmanship, "Consider, though, what he might be if it weren't for the church—how much worse X might really be then." There are hypocrites in the church and there are hypocrites outside it; indeed, in the words of George A. Buttrick, one thing to say to people who object that there are hypocrites in the church is, "Come right in; there's always room for one more."

The real point, of course, is that the church is the one institution in the world whose sole requirement for membership is that the intending member admit that he is not worthy to belong. In the old words which used to hang on a board in parish churches, "the church is a hospital for sinners, not a museum for saints."

But it is not this sort of thing with which I am here concerned. It is rather the "dead institutionalism" which seems to make it impossible for so many to see the church, in any or all its forms, as the living body of the living Lord. This impression, I believe, prevents many who are in principle won for the big things of the Christian faith, from joining themselves to the church as it is. I do not propose to prescribe what churchmen should do to modify this impression, or to offer suggestions as to ways in which the institutional church may be made, by human effort, more like what it really is. All I should wish to say on this subject has been put in the famous dictum of William Temple, "Let the church *be* the church." There is much to be said for boredom as a discipline for modern men and women; there is nothing to be said for the use of the church for this purpose.

But what I wish to do is to talk directly to the man or woman who feels the "incredibility of the whole thing." I want to attempt to put on paper what I should say, and indeed have often said, to such a person. Here, then, is the case for putting up with the church:

YOU believe, my friend, that Christianity—at least in the big things—is true. You have faith in the divine reality we call God; you are prepared to accept the testimony of the ages that he is a living Reality who communicates himself to men. You believe that Jesus of Nazareth is that man in whom the Divine Reality focuses his self-expression, so far as we men are concerned, and you are ready to try to live in the light of that conviction. You believe that the urgent spirit of response to Christ which you have found moving in your heart as you read about him and thought about him is the movement of God himself bringing you to love the highest. You are certain that human life fits into a divine purpose, bigger than anything you can know with precision but big enough also to let you find a place for yourself and your little existence. You hope with all your heart for a *more* than this mundane world can give, and you trust that in some ultimate sense "somehow good will be the final goal of ill."

But you think that you cannot take your part in the life of the historical Christian church because you see so readily the imperfections of its members, the dullness of much of its routine, the grinding of the ecclesiastical machine, the "of the earth earthy" quality of its life. Very well, I agree with you. There is no doubt about what you see; and I for one admit that it is really there. In a way I don't blame you at all. Indeed those of us who are closest to the workings of the machine are often more conscious than you of the objectionable features in it. I am not going to try to defend them, although it might be worth your while to remember that any organization, devoted to any object, is in much the same case. After all, men are men even when they are, or believe they are, in the way of redemption; becoming a Christian is not an affair of a minute, and it must take time to make us what you already believe we can be. And then it is true, too, is it not? that institutions are bound to have routines and machinery. The real question is whether the end-product after which they aim is worth while.

The important thing for you to notice, however, is bigger than that. I suppose it comes down to three inescapable facts. We would never even have heard of Christ had it not been for the church. We can never hope to live the Christian life unless we do it in fellowship with others who are striving alongside us. The real life of the church is not found in its machinery and routine, but in its life of wor-

ship, faith, sacrament and prayer; and these things require community, for they are "shared" things. Those are the three inescapable facts, and I believe you will do well to consider them very carefully.

Do you realize that apart from some very brief and incidental references in Tacitus, Suetonius and Pliny, there is no real information about Jesus Christ save in the New Testament? It was the primitive Christian community which preserved the oral traditions about what Jesus said and did; it was that community which taught men about him, won them to him, finally wrote down the stories about him. A great contemporary scholar has said that the church is "the community that remembers Jesus," and we ought never to forget that undeniable truth. Theoretically, there might have been other ways to secure that the impact of Jesus upon men should be known in succeeding generations. As a matter of simple historical fact, *this* was the way in which it was done.

Now it seems to me that simple gratitude, if nothing else, should make us look with some favor on the church. The things that "belong to our faith" are carried to us through the church, in spite of all else that we may say about it. Charles Clayton Morrison has even said that "the church is the carrier of salvation." Granted all that has happened during the past two thousand years to obscure the original gospel and complicate the essential simplicities of faith in God found in Christ, we are still dependent on the church for what we have and what we know. It does seem a little ungrateful, and it may well be disastrous to us, to kick out from under us the ladder by which we have arrived at our religion.

Then again, how can you be a Christian in isolation? I remember a remark of the English sociologist R. H. Tawney, which runs something like this: "He who seeks God apart from his fellows will not find God but the devil, who will bear a surprising resemblance to his own countenance." We need the community of the brethren to deliver us from our own personal idols. We need to have our partial understanding and insight supplemented and corrected by those of others. We need a corporate life if we are to live rightly as minds and bodies, united in their relationship to God and our fellow men. If we love the Master we shall love even the least of his disciples, even the ones who are institutionally minded, who make the machine go and sometimes forget why they make it go.

In a parish church, joining with those who like us are trying to understand more deeply the Christian faith, share more really in Christian worship and express more sincerely the Christian principle of life, we shall find something of the comradeship we so desperately need. Above all, in our action in Christian worship we can lose our little selves in the great upward sweep of aspiration and desire and God's answering downward movement in love and self-giving.

Because, you see—and this is my third big fact—the life of the church is more than the round and the routine, more than the parish squabbles, the conventional disagreements, the machinery of an institution. The real life of the church is in its adoration of God in Christ, in its worship of him and prayer to him, in its heartfelt faith in him and its total self-commitment to him. This is what matters. And I don't see how you or I, or anyone else, can know these things and share in them unless we have patience enough and humility enough to associate ourselves with the congregation of Christ's people.

It's all very well to talk of Christianity in a large way, but as a matter of simple fact Christianity, like everything else that is important, comes to us in little ways. It has to have a "local habitation and a name." I suppose that is why, in the divine providence, the church exists at all: men and women need it. Some very intellectual people may think that they can get along all right without something like the church, but I notice that their Christianity is pretty airy and insubstantial. People generally simply cannot believe and worship and pray and live if they try to do it on their own.

I know that there is a lot to criticize. I know that clergymen are sometimes dull, sometimes boring. I know that the theology of the church needs to be reworked so that it has a vital relationship to the thought of our time. I know that services can be meaningless because nobody has bothered to make them meaningful, and that revision and change are needed to give contemporaneity, as well as color and light and beauty, to much that is done in church. But to get bogged down by these things is to be small-minded about big matters. We ought to be generous enough and understanding enough to have some sense of proportion.

Finally, as one who recognizes the truth in all that you say and has indeed recognized it for years, but who at the same time must testify that life in the fellowship of the faithful, in what the Prayer Book calls the "mystical Body of Christ," brings rich rewards and otherwise unattainable insight and help, let me put it in the phrase used many years ago, in a quite different connection: "Come on in. The water's fine."

A last word, as I end this little essay, to the clergy. I know very well that what I have put above is not theologically adequate. I know that "there's more to it than that." But I am sure that some such answer is the way to begin to meet the difficulties to which I refer. And I am sure that the best way for the clergy to continue in their effort to meet those difficulties is by bringing more reality into what they say and do, and less "churchiness" in the narrow sense.

"Bringing more reality"—and what is reality? For a Christian it must certainly be Reality, with a capital "R"—that is, God himself. We need not always be talking about "God," if by that we mean the strictly religious conception of him; but we must always be conveyors of Reality, the ground of existence and man's ultimate concern. So to be aware of, so to preach about, so to lead people toward Reality is the best way and the only way to help them see that the church is concerned with big things, things that concern us all, things that we can never escape.

A story will make the point. I heard it from a friend of William Temple's. It is too bad that it did not find its way into Iremonger's biography of that great prelate and greater Christian. A London charwoman was talking to a priest who met her in the Inner Temple, where she was scrubbing the stairs. "Do you know the Archbishop of Canterbury?" she asked. "Yes, I do," he answered. "Well, you know," said the charwoman, " 'e came 'ere the other day. And 'e asked me 'ow I was, because 'e said I didn't

look 'appy. And I told 'im that I couldn't be 'appy, with two sons in a prison camp in Germany, and the old man not able to work, and me 'aving to do for 'im and not 'aving much to live on. And do you know what 'is Grace did? 'E sat down on that step there; and 'e talked to me for 'arf an hour about Gawd."

The New Exiles

By L. W. Michaelson

MANY social philosophers have advanced the theory that serious writers and artists are fairly accurate barometers of the general health of the culture of which they are a part. If the culture is young and flourishing, they say, the arts will flourish; if the culture is decadent and sickly, its arts will reflect that, too. Opinion is divided as to whether this theory is entirely foolproof.

Whether or not we concede that we can rely upon our artists in taking our cultural temperature, we must agree that good painters and writers are sensitive to trends. They dip antennae into social currents and pick up the first faint indications of approaching calm or tidal wave. They give hints about certain social conditions long before the sociologist, the anthropologist or the psychologist records these conditions as facts. For example, a number of novelists of the twenties and thirties told us a good deal about the sex life of Americans long before Dr. Kinsey arrived on the scene.

I

Assuming that serious art has at least some partial relationship to cultural health and is definitely responsive to social trends, let us look at some recent major American plays: *Come Back, Little Sheba,* by William Inge; *Death of a Salesman,* by Arthur Miller; *A Streetcar Named Desire,* by Tennessee Williams; and *The Shrike,* by Joseph Kramm.

All these works have at least two things in common: a neurotic strain runs like a leitmotif through the texts; the central characters exhibit the defense mechanism of withdrawal—to greater or lesser degree, they reject Western values.

It is noteworthy that the protagonists of these plays, with one or two exceptions, are not intellectuals. We are accustomed to artists and writers of our so-called intelligentsia fleeing from our "Babbitt" culture to Europe—witness Henry James, Eliot, Pound, Hemingway. That migration got under way in the late 19th century and reached such a pitch in the brash 1920s that we came to accept the withdrawal of our "sensitive" artists as commonplace. But in many of our current plays and novels with contemporary theme and setting it is the everyday man who withdraws, rejecting a culture seemingly made to order for the salesman and the chiropractor.

Thus the Willie Lomans and Doc Delaneys are represented as exiles from our culture—unwilling exiles, it is true, but exiles just as much as the Eliots, Pounds and Hemingways. They merely do not have enough money to take a boat trip and are not quite so aware of what is bothering them. But all of them are mentally sick, socially maladjusted; they accomplish their various exiles for the most part via drugs, alcohol or suicide. Perhaps Western society is somehow breeding more Docs and Willies than we realize.

II

What Inge's main purpose was in *Come Back, Little Sheba* we do not know. Perhaps he meant to give us a typical case study of a member of Alcoholics Anonymous; perhaps he meant to show us the problems involved in arriving at emotional maturity. In either case, he succeeded admirably. His Doc Delaney, however, may be the central figure in a much larger drama. One cannot write of adjustment or nonadjustment to 20th century life and Western values without coming, sooner or later, to alcoholism. Perhaps that disease is but a step or two from suicide—a significant variation of accidie, the disease of spiritual torpor which was the old monk's way of withdrawing from his culture.

For one reason or another, Doc resorts to drink. He may be a man who is simply disappointed with his professional career and his fading sexual powers. Although the script never says it in so many words, it makes plain that Doc is incredibly bored—bored with his dull, ungainly wife, bored with his dull job of manipulating spinal columns. Assuredly boredom and bourbon go hand in hand. But this is a factor that persons concerned with alcoholism do not seem eager to go into very deeply. Generally speaking, we hate to admit that someone might be less than enthusiastic about our "way of life." And it may be harder in the long run to treat boredom than to treat alcoholism, for alcoholism may be but a by-product of boredom and boredom in turn a by-product of disenchantment with the values of our culture.

Poor Doc is the epitome of the meek, harassed white-collar worker endlessly doing some task he does not like, caught between the 5:15 bus and a disappointing, slovenly wife—one jump ahead of permanent incarceration in a psychiatric ward.

In fact, before these plays end most of the protagonists are either just ready for confinement in an institution or actually there. Why this embarrassing proximity of our modern hero or heroine to the psychiatric ward?

Experts on our culture can no doubt produce a good reason or two for the appearance on the literary scene of this new type of protagonist. Churchmen would probably say that we have our Docs, our Willies, our Blanches because we have lost interest in religion, because we have dispensed with all but material values. Sociologists might put the blame on some basic fault in the machine age:

the machine age has dispossessed man and made him feel insecure and inadequate. Psychiatrists are likely to explain that the Docs, Blanches and Willies had unhappy childhoods or are burdened by deep-seated father- or guilt-complexes. The playwrights themselves, after perfunctory apologies for dealing in bizarre or unusual characters for dramatic effect, might suggest that their protagonists are forced into triviality and despair by a culture that has trivial values—such values as Veblen's "conspicuous waste."

The explanation that is probably most unpalatable comes from such philosopher-historians as Toynbee and Spengler, who dwell on that most distressing of all topics to an optimistic America—the decline of the West; decline first in "little" things such as individual character, then decline of national character as a whole, and finally disintegration on all fronts.

III

Willie Loman of *Death of a Salesman* is of course a pathetic victim of the American success urge, but primarily he is a man who is trying to live by distorted values. He clings to those values and tries desperately to pass them on to his son, Biff. To some extent he does contaminate his son, but Biff tries manfully to escape, realizing vaguely that man somehow must have greater dignity in life than to be forever a mere buyer or seller, that such values are not enough to give life stability and purpose. Willie gradually withdraws from his culture in madness and, finally, in suicide. The play's story is that of the rise and fall of one rather insignificant family. Yet could it not be the story of a society writ small?

Blanche Dubois of *A Streetcar Named Desire* has been described by most critics as a pawn, trapped between the animal and materialistic world of Stanley Kowalski and her own dreamy idealistic state bordering on schizophrenia. Tennessee Williams, it seems, is trying to suggest that unless you can easily and readily become adjusted to this world of Kowalskis there is little left to do but to drink heavily or retreat into some Walter Mitty dreamland. Blanche longs for the more gracious past where the niceties and conventionalities were observed—a world that means next to nothing to Kowalski. (Incidentally, Joseph Wood Krutch in *Modernism and Modern Drama* holds that Kowalski with his "gangster morality" is perfectly adjusted to a world that in the main has "gangster values.")

Both Blanche Dubois and Biff Loman face much the same problem that Franz Kafka, the Czech writer, faced in trying to adjust to the matter-of-fact world of his father, the buy-and-sell world of Western civilization. Kafka could not do it, and the guilt-complex thus created haunted him to the end of his days and drove him to suicide.

In *The Shrike,* Joseph Kramm gives us as a central character Jim Downs, still another American frustrated by a culture which offers little outlet for serious artistic ambition and little recognition for artistic striving. Jim Downs tries suicide. His behavior does not surprise us too much, since he is an artist and an intellectual. But we are more accustomed to the European-trip type of withdrawal as a solution for problems like his than to withdrawal via phenobarbital.

Perhaps the chief importance of *The Shrike* is that it calls attention to the problem of suicide in our culture. According to the philosopher-historians, the health of a culture can be judged not only by the work of its important artists but by its suicide rate. In the late days of ancient Rome, it is said, suicide jumped from the twentieth to the tenth leading cause of death. At this writing, in a number of our states suicide ranks from the sixth to the tenth in lists of leading causes of death. Nor are these self-killings mainly, as one might imagine, the acts of aged or hopelessly ill people. The age-level of our suicides is astonishingly low. A pamphlet issued last year by the U.S. Mental Health Association gives their average age as 25 to 35.

Whether our culture is so complex or so constructed as to frustrate people to the point of social or physical self-annihilation, or whether we are raising a neurotic breed unequipped emotionally to compensate for hardships and frustrations, is an interesting question. At any rate, much of our serious literature today deals with neuroticism and withdrawal.

To be sure, we cannot yet be certain that our sensitive artists, employing poetic license, have not overstated the problems they deal with. We have often derided the comic strips for painting their characters all black or all white. Perhaps some of our playwrights have followed this example and painted pictures too black to be true. And there *are* writers today who do not deal exclusively in disintegration of character and neuroticism. But this article could have mentioned many plays in addition to those considered, and a large number of novels, whose protagonists withdraw from the culture about them. To name but a few: T. S. Eliot's *The Cocktail Party,* Clifford Odets' *The Country Girl,* Vance Bourjaily's *The End of My Life,* Natalie Anderson Scott's *The Story of Mrs. Murphy,* C. R. Jackson's *The Lost Weekend,* Paul Bowles' *The Sheltering Sky.*

IV

All in all, the majority of our top-flight novelists and playwrights since the turn of the century have been overwhelmingly pessimistic. The trend is reflected in an editorial in *Life* for January 11 of this year, "Letter to a Fräulein." Attempting to advise a young German girl on what novels or plays she should read in order to get a promising picture of our country, the editors mention Faulkner, Steinbeck and Twain. Then, presumably reflecting quietly on the works of Lewis, Dreiser, Arthur Miller, Paul Bowles, Vance Bourjaily and others, they give up and tell the girl to skip our novelists and playwrights entirely and stick to the poems of Whitman and Frost.

Is there a possibility that some day those who set the policies of our publishing houses will insist that writers choose topics other than decadence, withdrawal and disintegration? Such insistence might reflect the Platonic idea that poets should be excluded from the "Republic" on the ground that they are more emotional than accurate, or the estimate of Stephen Gosson in *The School of Abuse,* that poets, like pigs, are likely to "forsake the fair fields and wallow in the mud." Still, no matter how sternly our publishers or critics oppose pessimism on the part of our artists, unless the values of Western civilization are thoroughly and continuously re-examined and reoriented we may expect to see a great many more people like Doc, Willie, Blanche and Jim Downs—both in literature and in life.

Justice for Arab Refugees

By Ensworth Reisner

COMPLETE JUSTICE for the victims of war is never possible. The Jewish victims of Hitler's persecution did not receive full justice when they were offered an opportunity to create new homes in Palestine. Nor would justice have been done had their homes in Germany been restored to them. The clock cannot be turned back. Likewise, justice for the Arab refugees of Palestine would be incomplete whether they were resettled in other Arab lands or returned to their homes in Israel. The victims cannot repeal the tragedy. The scars will remain. All that can be done is to repair some of the consequences of war.

For the 874,000 Arabs who are refugees on the borders of Israel, only a limited number of things can be done today, after their six long years of misery. Let us look at the possibilities.

First, it would be physically possible to bring them back to their own homes (where these are still standing). This would require the expulsion of the Israelis who now occupy those homes, and that could not be done without bloodshed, compounding the tragedies of war. Indeed such a course might bring war to the whole world. And the returning refugees would be placed in the position of having to rebuild their communities without the resources necessary to do it. Six years of idleness and frustration have made them different persons. Their laws, their customs, their leadership and their way of life have of necessity changed so completely that they might find rebuilding well-nigh beyond their powers.

Forcible Resettlement No Solution

A second possible course would be the forcible resettlement of these people in other Arab lands. But this would be no solution either. The refugees themselves might resist forcible relocation. Aside from this, there would be the resentment of their new neighbors against them. They would be unwelcome strangers, trouble-makers, a burden on any community to which they might come. In short, forcible relocation is a course that must be rejected by that part of the world which cherishes freedom and democracy.

There remains a third possibility: to open the door of opportunity to the Arab refugee in a manner that will neither injure his pride nor suggest compulsion, and at the same time will assure the cooperation of the maximum number of persons. To gain this end the refugee must be given the financial resources which in all justice belong to him—not charitable handouts, but financial credits as a matter of right. To see that this is done is a responsibility of the United Nations, whose ineptness created the refugee problem in the first place. These thousands of Arabs have, in effect, been confined in concentration camps for six years. They are entitled to compensation for that, at least.

Let the United Nations guarantee the Arab refugees new opportunity. America has a "G.I. bill of rights" under which funds for education are granted to persons who were denied normal opportunity for advancement because the military took over their lives. It would not be difficult for the U.N. to set up an organization that would assure similar rights for the Arab refugee—opportunity to receive training and to move to other lands, suitable credit for new ventures, and minimum care and security during the time of transition.

A 'Refugee Bill of Rights'

Such a scheme would make the Arabs desirable immigrants, persons of substance and training, assets, not liabilities, to any new community into which they might move. The change in status thus brought about would enhance their pride and self-confidence. Moreover, a program of this sort would permit the refugees to choose for themselves. It would allow time for a gradual exodus from the camps. It would give individuals and families a reasonable period for readjustment. The program could be administered by the U.N. through its representatives in the various countries. Offices on the general plan of our Veterans Administration offices could be set up in many places. All this would not right the wrong done to the refugees, but it could help to redress some of the consequences of that wrong.

However, such a "refugee bill of rights" would leave out of account the Arabs' claims for property they once held in what is now Israel. This is a matter that must also be provided for. The claims are of three major types. First, there is the personal property—bank accounts, stocks and bonds and other valuables—which was lost to the invaders when the Arabs fled. A relatively good record has been kept of this. Second, there are the personal real-estate holdings of various individuals. Third, there are the communal holdings of families, clans and villages. It is exceedingly difficult to assess the value of the latter two categories. Perhaps the best solution would be for the United Nations to set up a court of claims which would formulate principles for the adjudication of all these claims. Surely the state of Israel would cooperate with such a court if it were assured that the great danger of an Arab-Israeli war could thus be averted. Indeed Israel has at no time disclaimed the responsibility of recompensing the refugees for their confiscated property.

Benefits Would Be Widespread

This operation would by no means make it necessary for the U.N. to provide huge sums of money to be passed out indiscriminately to refugees, who might then be victimized by exploiters and confidence men. Nor would it be necessary for the U.N. to set up loan banks. Here again a plan similar to that of our Federal Housing Administration or Veterans Administration might be followed. The claims could be made the basis of guarantees to local banks or lending institutions. Thus refugees who wished to do so could retain their claims to property in Israel and pledge them in exchange for a guarantee of credit. Such a plan would stimulate credit among local financing organiza-

tions and help draw capital to the Middle East, and this in turn would help to create financial stability in that entire region. At the same time it would stimulate the private initiative so dear to the Arab heart.

To repeat, full justice for the Arab refugees is beyond human power to give. But our own American experience suggests a few things we can do to redress this great wrong. Let us at least *start*.

BOOKS

Mr. United Nations

IN THE CAUSE OF PEACE: SEVEN YEARS WITH THE UNITED NATIONS. *By Trygve Lie. Macmillan, $6.00.*

RETIRING from office on May 1, 1953, after seven years and two months of distinguished service as the first secretary-general of the United Nations, Mr. Lie told his successor, "The task of the secretary-general is the most impossible job on earth." The remark was made in no cynical spirit, and it was by no means a confession of failure, for Mr. Lie knows that his own achievement had proved that it was not literally true. It was only a way of warning Mr. Hammarskjold that he could not expect to please everybody and that, if he took seriously the powers and responsibilities of the office, he would from time to time be "the target of criticism from right, left and center."

It was an important part of Mr. Lie's contribution that he established the precedent for a high view of the function of the secretariat and of its head. To be sure, the Charter of the U.N. gave large powers to the secretary-general. He was to be not a mere ministerial functionary but a responsible executive. That had been clearly decided at San Francisco after considerable struggle. Still, the actual status of the office would be largely determined by the pattern set by its first occupant. Mr. Lie gave full effect to the Charter's provision that the secretary-general should not be the Assembly's office boy and that the secretariat which he directed should be a coordinate branch of the U.N.

In this volume Mr. Lie renders an account of his stewardship. It is his report to the world at large. This necessarily involves a narrative of the principal international events from 1946 to 1953 as seen from his point of view. No student or interested reader of contemporary history will be likely to underestimate the importance of a statement of facts and opinions from such a source. This is not to say that all readers will agree with all the judgments and evaluations here expressed. If the secretary-general is a "target of criticism" from all directions while events are unfolding, he cannot expect to get unanimous approval so soon after the fact. Criticisms may be leveled at specific acts and policies of the U.N. which were either initiated or approved by the secretary-general, and at his estimates and evaluations of the policies pursued by various governments. This reviewer is not disposed to enter this broad field at present.

Four events of the period are said to have been determinative of Europe's postwar political development or retrogression so far as concerns the preservation of peace. These were: the decision of the United States to aid Greece and Turkey; the Communist coup in Czechoslovakia (February 1948); Tito's open break with the Cominform (June 1948); and the Berlin blockade (July 1948 and after). These are all discussed at some length.

Much more space (two full chapters) is given to the Palestine problem and its solution. Mr. Lie's general attitude is wholly pro-Israel and anti-Arab—by which I do not mean that he is indifferent to Arab rights but that he thinks practically everything the Jews did was right and practically everything the Arabs did was wrong. Great Britain and the United States were also mostly wrong, in his opinion, in their Palestinian policies, partly because neither would send troops to enforce the partition of Palestine in accordance with the decision of the U.N. Assembly. "The American turnabout on partition has never been explained. . . . In any case, the American reversal was a blow to the United Nations and showed a profoundly disheartening disregard for its effectiveness and standing. I could not help asking myself what the future of the United Nations would be, if this was the measure of support it could expect from the United States." Mr. Lie took it so seriously that he threatened to resign and wanted Warren Austin (U.S. ambassador to the U.N.) to resign with him. Of the declaration of independence by the state of Israel the day after the termination of the British mandate, he says: "While going beyond the Nov. 29 resolution [of the U.N.], this was essentially in accord with the partition decision." The simultaneous resistance by the Arab states, however, was "armed defiance of the United Nations." Mr. Lie nowhere says that he approved of partition. When the problem was being studied by the United Nations Special Committee on Palestine, "I kept absolutely clear of UNSCOP, holding my thoughts about the fairest solution to both Arabs and Jews to myself" (p. 161). Partition was a "decision which I was obliged to defend" and one which "once taken, should have been resolutely upheld" (p. 194). He says: "I am proud of the U.N.'s role in aiding the establishment of Israel, but I could be far prouder" —perhaps if all the Palestinian Arabs were submerged in it. The Arab refugees are simply "850,000 Arabs who had left Palestine since partition." There might be argument about a number of these matters.

One of the most delicate tasks that confronted Mr. Lie, and one that he performed with great success, as long as it was humanly possible and consistent with honor, was keeping on good terms with the Russians without selling his soul to them. That happy state broke down when he favored U.N. intervention in Korea, and the Soviet bloc voted against his continuance in office for two more years after his first term had expired. Indeed, the only reason he sought re-election was that he was under violent attack from this direction. It was a nice touch when, in the final session of the Assembly at the end of those extra two years, Mr. Lie turned to Vishinsky and said: "I am not surprised that charges of illegality should emanate from Soviet delegates during this debate, but I am truly grateful to them for refraining, at least, from declaring illegal and a gross violation of the Charter, my resignation as secretary-general."

This is at the farthest extreme from being dry diplomatic history. The substance of it is solid, but through it runs the play of an alert and sensitive personality. Mr. Lie's report to the world is not only a record of political actions on the highest level, but also a picture of the personal experiences and inmost thoughts of a secretary-general; and it is the better for it.

W. E. GARRISON.

Books in Brief

THE HOLY BIBLE IN BRIEF. *Edited by James Reeves. Julian Messner, $4.00. Softcover edition (Mentor), New American Library, 50 cents.* There have been "shortened Bibles" before. This one is different in somewhat more drastically reducing the text, in eliminating all references to books, chapters and verses, and in presenting the biblical material (King James Version) in a continuous flow under 75 numbered headings. Some small sections of the Apocrypha are included. Inevitably a great many interesting and important things are omitted, but readers who will read attentively so much as is contained here will know the Bible much better than do their contemporaries who have complete Bibles which they do not read. The format encourages the continuous reading of long sections. A very intelligent 10-page "guide to reading and understanding the Bible" is added, and an appendix gives the exact references for each passage. The two editions are identical in text but are not

printed from the same plates. The cheaper is in a smaller type and is of a size that conveniently fits into a pocket.

THE FIRST AUSTRALIANS. *By Ronald M. Berndt and Catherine H. Berndt. Philosophical Library, $4.75.* The authors, an Australian husband-and-wife team of anthropologists, spent more than ten years in research among the aborigines of their continent. The inapplicability of the term "primitive" to these tribes, as to most others of their class, is evident from the complexity of their traditional mores and rituals. It appears that the basic fact about these peoples is their vivid awareness that "life begins as it ends—with the spirit." Men and things are more than meets the eye. There is a level of meaning above the obvious and an invisible order of reality to which the tribe and the individual must make their adjustments. Hence flows a stream of symbolism and ritual, and hence also a supernatural sanction for codes of conduct and for the intricate system of taboos and ceremonials. In other words, they are fundamentally moral and religious, however radically their religious beliefs and patterns of behavior may differ from ours. The question is, What will happen to their way of life and to the values which it embodies for them as "civilization" makes its impact on them? That question has seldom found a satisfactory answer anywhere.

LIFE OF DANTE. *By Michele Barbi. Translated and edited by Paul G. Ruggiers. University of California Press, $3.00.* For one who takes it seriously, the study of Dante can scarcely be less than a life work. It has been that for the eminent Italian scholar who put forth a definitive edition of Dante's works on the 600th anniversary of the poet's death and some years later wrote the Life which is now given attractive setting in an English version. Too brief to deal exhaustively with all the biographical details or with the endless exegetical minutiae in which the Dante student so easily becomes enmeshed, this is rather an erudite interpretative essay on Dante and his writings. The life and personality of the poet, his minor works, and the *Divine Comedy* share the text in about equal parts.

LIFE TOGETHER. *By Dietrich Bonhoeffer. Harper, $1.75.* This is profoundly religious literature. The main theme is the meaning of Christian fellowship. We often say that Christians should be brothers; they should constitute a true community. What is this brotherhood, this community? "Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate." The rest may be thought of as growing out of that truth. Bonhoeffer himself, a trained theologian and a devoted pastor in tragically difficult times, learned about Christian "community" the hard way, in Hitler's Germany. Born 1906, after two years of imprisonment he was executed by Himmler's special order in 1945. He had been in the United States in 1939, but a sense of responsibility to his own people took him back into the jaws of death. He lived briefly but not in vain, as this little book proves.

BARTON WARREN STONE, EARLY AMERICAN ADVOCATE OF CHRISTIAN UNITY. *By William Garrett West. Disciples of Christ Historical Society, Nashville, $4.00.* Barton Stone and Alexander Campbell were the most prominent leaders of two movements which merged, about a century and a quarter ago, to become the Disciples of Christ. Campbell has had more publicity, but Stone was the earlier. An important factor in the motivation of both was an aversion to the sectarian divisions of their time (which are still perpetuated in ours) and a desire to promote harmony and communion among all Christians. Campbell had the more definite "plan," and therefore the one perhaps less likely to attain the end in view because the success of the plan as he expounded it would have involved getting everybody to agree to the particulars of that plan. Stone, who first came to local prominence in the famous Cane Ridge Meeting in Kentucky (1801) and then in a defection from the Presbyterian Church, simply wanted all Christians to have fellowship with one another regardless of theological and ecclesiological views, whether theirs or his. Dr. West's carefully studied and well written work, growing out of a Yale Ph.D. thesis, is designed to interpret the mind of Stone on this and other subjects, and especially to give him his due as a pioneer advocate of Christian unity on the American frontier. As regards Stone's own utterances about a united church it must be observed that the documentation for the period before his contact with Campbell is scanty, though no one will on that account deny that from his earliest active years he was averse to "partyism," critical of creeds, and urgent that all Christians should regard themselves as "one in Christ." W.E.G.

CORRESPONDENCE

Bored Reader

SIR: Now that it's over, don't you feel silly? If you don't, you should. You have wasted columns of space and bored at least one reader nearly to death, with your crusade to put the National Council headquarters in Chicago. There was never the slightest doubt in anybody's mind but yours that New York would be chosen.

It's all right to crusade but why don't you crusade for something that matters? The Christian Century used to stand up and be counted on crucial issues. Now it ducks them (the 1952 election for example) and devotes its energy to setting up a straw man which it can't knock down.

C. STANLEY LOWELL.
Methodist Church,
Virginia Beach, Va.

[Strange as it may seem, The Christian Century does not pick its crusades on the basis of its prospect of winning. Neither do we think the headquarters issue something that does not matter; it is directly relevant to the question whether the N.C.C. is to become a genuinely *national* council, and that matters a great deal. And we don't feel silly.—ED.]

No Specialist for Grandma

SIR: Wesner Fallaw's excellent article "Where Are the Pastors of Youth?" (Oct. 6) was read with profit by this minister. His concrete recommendations I found especially helpful. But I wonder whether his ultimate solution of merged churches able to afford staffs of ministers, "each a specialist in work with children or youth or adults," is not more dangerous than helpful.

Something was lost to medicine when the general practitioner was replaced by the specialist, namely, the healing respect and affection commanded by the family doctor whom you loved as a complete human being. I have found one of the greatest benefits of the ministry to be just this, that it refuses to let me specialize.

Most of us come out of seminary like partially carved figures immersed in stone —a broad back for bearing sorrows, a finger for ringing doorbells, or a lofty forehead for thinking theological thoughts. Eventually the hammer-blows of the total ministry bring forth the complete man. The labor-relations expert finds himself writing a series of revival sermons; the youth counselor gets a stint at the old folk's home; the neo-orthodox theologian takes over a class of eight-year-olds.

And not only this, but the morale-shattering call on the helplessly senile is balanced by the ecstatic smile of a young mother with her first baby; Thursday's funeral is righted by Sunday's baptism; the mute face of the patient in the mental hospital is set against the hilarity and song of a hayride for one's young people. The minister is compelled not only to see but to *feel* life whole.

I confess the obvious danger, but the "jack of all trades," whatever his technical deficiencies, is at least a whole person. And perhaps the greatest single lack in our modern society—whether in the university chair or the doctor's office or the pulpit—is the lack of whole men.

Dr. Fallaw may contemplate with pleasure a world in which Grandma has one minister, Dad another and Junior a third.

But whatever the short-term gains in areas of specialized need, the over-all loss to the minister and hence to his parishioners would be irreparable.

ROY DELAMOTTE.
Methodist Church,
Baltic, Conn.

From Congressman Bentley

SIR: My attention has been directed to the lead editorial in your Sept. 8 issue, entitled "Congressman Bentley Hunts Headlines." This was sharply critical of my recent action in inviting Bishop Albert Bereczky to appear before my subcommittee at the time he was at Evanston as a delegate to the World Council of Churches conference from Hungary.

In the first place, allow me to point out that the hearings were concerned with the entire matter of Communist aggression in Hungary and not just the matter of religious freedom, although that issue naturally came under investigation. In the belief that it may contribute to an understanding of my position in this matter, I am enclosing a copy of a speech which I delivered in Congress on July 22 and in which I protested the admission of the Czech and Hungarian delegates to the United States for reasons which are set forth therein.

You state that our three days of hearings in New York entirely failed to create a newspaper sensation. I must point out that the New York press carried the story of our hearings almost entirely in front-page stories during the three days we were there. Coverage on the part of other media, such as radio and television, was equally satisfactory. There was certainly no lack of so-called publicity at the time I sent the telegram to Bishop Bereczky.

During our conversation of Aug. 9 I did advise Dr. Fry that I would not knowingly make trouble for the World Council of Churches during the course of the hearings. I even offered to include in the testimony of the hearings any material which the World Council might care to submit regarding its own position on the Communist issue. This offer was accepted and the material was duly included during the course of the hearings.

The event which directly occasioned my telegram to Bishop Bereczky was the series of 32 questions and answers released to the press by Bishop Peter of Hungary on Aug. 23. Other members of the Hungarian delegation had also made statements in public, not only regarding the matter of religious freedom in that country but also concerning matters entirely outside of the field of religion for which these gentlemen were ostensibly coming to this country.

With our witnesses telling one set of facts regarding religious freedom in Hungary before our subcommittee and the Hungarian delegates saying in public almost the exact opposite, I felt something had to be done to bring the true facts before the American public. I therefore sent the telegram to Bishop Bereczky as senior member of the Hungarian delegation. I do not regard this as "contrived sensationalism" and if the sending of the telegram was inappropriate (which I am not prepared to admit) the World Council press conference which gave the Hungarians an opportunity for a forum in violation of the understanding at the time of their admission was equally so. I have already pointed this out to Dr. Fry in private and friendly correspondence.

I feel certain you would want these additional facts regarding this matter.

ALVIN M. BENTLEY.
House of Representatives,
Washington, D. C.

The Other Side

SIR: Cecil Northcott in his rather casual "Look Again at the U. S. A." (Sept. 29) asks some thought-provoking questions about the United States relative to the immense power which she possesses. "How will it be used?" "Who are the men controlling it?" "What are the factors which make policy?" and "What are the tactics which may just tip the argument to use power or to withhold it?" After asking these questions he touches lightly upon the possibility "of a violent swing back to the terrifying isolationism . . . known in former days." Then rather regretfully he concludes that unfortunately the Englishman knows that "he is in the same world as the U.S.A.—and sometimes shivers at the thought."

In this period of international tension and the emergence of the U. S. as a world power these must certainly be reckoned as legitimate questions and valid observations. I cannot but wish that Mr. Northcott had shown us the obverse of the coin. No intelligent estimation may be made of the position of America in world affairs without reference to the Soviet Union.

The sense of immense power in the hands of the Soviet Union is rather frightening to the citizen of the United States. How will it be used? Who are the men controlling it? What are the factors which make policy? What are the tactics which may just tip the argument to use power or to withhold it? These are questions which the American citizen finds himself asking. Much of his complacent view of the Soviet Union has disappeared, and he knows that the Atlantic is no barrier. He is in the same world as the U.S.S.R.—and sometimes he shivers at the thought.

Some of us confidently believe that this postwar period would be a less terrifying time in which to live if Russia earned for herself the reputation of a nation of "do-gooders" and "ruble-donators." The new thing we would like to see is for Russia to enter a great theological era when she would lead the world in theological debate, even about the ultimate meaning of the Christian faith.

No friend of Christianity and democracy can view lightly the serious rift between the United States and Great Britain over foreign policy or our supposed world view (though sometimes I wonder if either nation has either). Where the solution is to be found is beyond my competence to say. But this I do know, that the growing tendency for Britons to engage in the pleasant pastime of exposing our often foolish foibles and damning us with faint praise does not contribute to a more happy mutual understanding.

FREDERICK INGLE.
First Presbyterian Church,
York, Ala.

Too Sweeping

SIR: Does J. Irwin Miller (Sept. 15) have any objective data to support his statement: "It is more a characteristic of today's businessmen that they feel no clear call of any sort with respect to their jobs, that they are more impressed by the futility than the importance of their work, and that anxiety and discontent describe them better than happiness and fulfillment"?

This sweeps rather drastically. Unless Mr. Miller can demonstrate this to be true, it might be wiser to tone the proposition down to "businessmen no longer regard their jobs as the be-all and end-all of existence."

Harper & Bros., DAVID H. SCOTT.
New York, N. Y.

Would MacArthur Say It Today?

SIR: The issue whether Japan shall rearm is particularly timely and acute because of the death on Sept. 23 of Aikichi Kuboyama, as a result of an H-bomb explosion.

General MacArthur gave us something to ponder in his address on April 4, 1946, at the opening session of the Allied Control Council in Tokyo. He spoke specifically about that provision of the proposed Japanese constitution which renounced war and surrendered Japan's "sovereign right to resort to arms in the international sphere." In commending "Japan's proposal for the renunciation of war to the thoughtful consideration of all the peoples of the world," he said that such renunciation must be "simultaneous and universal." He conceded that such renunciation was in some respects "a logical sequence to the destruction of Japan's war-making potential."

It must be conceded, also, that conditions have changed since 1946. Russia was then our ally and since then communism has become a serious threat. Nevertheless, General MacArthur's statements must be weighed carefully. He said, "The cynic may view such action as demonstrating but a childlike faith in a visionary ideal, but the realist will see in it a far deeper significance. . . .

"Whether the world is yet ready for so forward a step in the relations between nations, or whether another and totally

destructive war—a war involving *almost* mass extermination—must first be waged is the great issue which now confronts all peoples." (Today, would we not delete "almost" before "mass extermination"?)

"There can be no doubt that both the progress and survival of civilization is dependent upon the timely recognition of the imperative need for some such forward step; is dependent upon the realization by all nations of the utter futility of force as an arbiter of international issues; is dependent upon elimination from international relations of the suspicion, distrust and hatred which inevitably result from power threats . . .; is dependent upon a world leadership which does not lack the moral courage to implement the will of the masses who abhor war . . . ; and, finally, is dependent upon the development of a world order which will permit a nation such as Japan safely to entrust its national integrity to just such a higher law to which all peoples on earth shall render themselves subservient.

"Therein lies the road to lasting peace.

"I therefore commend Japan's proposal for the renunciation of war to the thoughtful consideration of all the peoples of the world. It points the way and the only way."

General MacArthur noted that the Japanese had "reason to know the complete failure of war as an instrument of national policy."

By the adoption of its constitution, Japan became the pioneer in renouncing war. It did this unilaterally. Its repeal of the constitutional provision would tend to discourage further steps for renunciation of war and, if there is repeal, it must be with full regard to its significance.

New York, N. Y. DeWitte Wyckoff.

A Morning in India

SIR: We had had our regular Sunday morning common prayers when all members of the Gandhi Gram community—230 in number and Hindu, Muslim and Christian—come together for worship. I had gone to the social education organizers' training camp (government of India community project) to gather material for use in the Travancore-Cochin state social education seminar which I am to direct this week. We were sitting around the director's desk enjoying a cup of good south Indian coffee when a note came saying that "His Excellency the Bishop of Travancore" and some of his colleagues had arrived and would like to see Ramachandran, director of Gandhi Gram and a Hindu Gandhian, and myself. I had thought that free India had given up all such titles, but some seem still to lurk around the corner—especially in religious circles!

We hurried to the other side of Gandhi Gram to meet our distinguished friends, among whom was one who had been trained at Rome and in the U.S.A. and is now to be "secretary" at the papal embassy at New Delhi. After the formalities Ramachandran, our director, asked, "How do you explain it that some of the young people of leading Catholic families of Travancore today are Communists: Punnose, Thomas the Communist leader in the Assembly, etc.?"

The Bishop: "Is that so?"

Other priests: "Yes, it is so!"

Ramachandran: "But how do you explain it?"

Priest: "They are not good Catholics."

Ramachandran: "But they are from old and highly regarded Catholic families of Travancore."

Keithahn: "Ramachandran is trying to say that when such families have been under the influence of Christianity for so long it is a wonder that members could become Communists."

Ramachandran: "And how do you explain the fact that Jesus has taught us that it is very difficult for the rich to enter the Kingdom—that 'blessed are the poor'?"

Priest: "Oh, that is Jesus' teaching for his missionaries."

Ramachandran: "What! You mean to say that Jesus was not speaking to us all when he gave his 'good news'?"

Priest: "Yes, that is so."

Ramachandran: "But Keithahn, you surely don't accept such an interpretation?"

Keithahn: "No, I believe that Jesus spoke to us all alike. As a priest in Christianity I always so speak to my parishioners. In fact, even my missionary friends criticize me, that I have made my own family endure poverty as no one should do. But I believe that it is the will of Jesus that we should give up all worldly goods and follow him."

Ramachandran: "Then, good friends, who is the true interpreter of the Bible?"

Bishop: "The holy church and its pope."

Ramachandran: "As Roman Catholics you say that your church alone can interpret the Bible correctly, that the non-Catholics cannot interpret it correctly?"

Priest: "It is so."

Ramachandran: "This amazes me!"

(The visitors depart to see Gandhi Gram.)

Ramachandran: "Keithahn, this is one of the saddest mornings of my life. Imagine the followers of Jesus making such an interpretation of the great teachings of the great Jesus! These priests talk just as do the orthodox Hindu priests about Hindu teachings. Imagine Christian leaders denying me the right to understand Jesus, insisting that the way of Jesus is for the few and that he has no message for the rest of us! One can hardly realize that Christianity has come to such a low estate!"

Thus on this Sunday morning, the church, interpreter of Jesus Christ, has stood before a sympathetic and sincere Hindu and has been found wanting. But the attitudes expressed above are essentially the approach of the whole mission movement. It is found wanting. No longer can the old mission approach to non-Christian religions hold water. There must be a radically new and revolutionary approach if we are to confront the whole world with the great Master and Lord, Jesus Christ. Is the church of Jesus Christ facing the challenge of these new days at this point? I think not. We may be found wanting even by our Master himself.

Ralph R. Keithahn.

Gandhi Gram, Ambathurai,
South India.

India

SIR: Be careful how you characterize India as a non-Christian nation. There is a campaign on in that country to bring about a redistribution of the land. A man goes about on foot, relying on the power of love (what we call the Holy Ghost?) to persuade landowners to give away acres to landless folk. He is succeeding. Many thousands of acres have changed hands. So he is establishing a spiritual social order. This is exactly what Jesus of Nazareth did. He did not found a church—an ecclesiastical institution—nor did he baptize or ordain anyone, but a new spiritual social order of laymen.

Is India the only country in the world where that is being done today? If so, it is the most Christian country in the world.

Toronto, Ont. John J. Ferguson.

Not the First

SIR: The report from Memphis in the issue of Sept. 29 states: "At Fisk's commencement in June, Mary Howard became the first white student to graduate from a southern Negro college in 50 years." Our son was graduated from Talladega College in Alabama a few years ago, and I know at least one other white graduate.

Beloit College, A. D. Beittel.
Beloit, Wis.

Bigger Crowd

SIR: The statement in your Sept. 22 issue (p. 1124) that the Evanston meeting brought more people together than any non-Roman church gathering in modern times (the German Kirchentag perhaps excepted) is not true. Only a year earlier Jehovah's Witnesses, meeting in Yankee Stadium in New York, brought 165,800 people together for one religious assembly. While it is true that facilities could not be obtained for a crowd of this size and that 49,000 had to listen to the discourses from a location in New Jersey, this was merely the provision of an overflow facility. These people had come from 96 lands and the average attendance was about 130,000 for the entire eight days of the gathering.

Brooklyn, N. Y. John N. Hendrix.

Files Offered

SIR: Does some library or person wish the file of The Christian Century for 1949, 1950, 1951, 1952 and 1953, with sufficient desire to pay the transportation?

Clarence H. Lee.

636 Via Del Monte,
Palos Verdes Estates, Calif.

NEWS of the CHRISTIAN WORLD

Danes Unite in Mission Exhibit

Societies Join in Largest Endeavor of Its Kind—Copenhagen's Sunday Schools Flourishing

ROSKILDE, DENMARK, Sept. 30.—All 12 Danish mission societies have combined to set up in Ålborg hall in Copenhagen the greatest exhibition of their work ever shown in Denmark. The interior of the huge hall has been transformed into a village, with huts, temples, tents and bazaars at which visitors can buy goods from far-away countries. No less than 35,000 small art objects from the mission fields have been brought together in the "village." Visitors are encouraged also to buy postcards and mail them direct from the hall to missionaries abroad. The societies combining in the venture represent 20 mission fields and around 300 missionaries.

Notes American Lutherans' Stewardship Example

An article by Åke Kastlund in a recent issue of the *Swedish Church Times* deals with European Lutheranism and the idea of stewardship. It points out that charity constituted the strongest motive leading, after two world wars, to formation of the Lutheran World Convention in 1923 and the Lutheran World Federation in 1947. It is interesting, says Kastlund, that Lutheranism, which emphasizes confession and salvation by faith, should find in charity rather than in faith its strongest impulse toward unity; it seems to have realized at last what charity means to faith. The author thinks this development is due to the example of American Lutheranism, which for the first time in history has thus had an influence on European Lutherans. He suggests that the idea of stewardship, emanating from America, will prove that no dogmatic conception has any value if it is not transformed into and confirmed by the practical obedience of Christian believers.

News From Finland

In its official journal, *Aamun Koitto,* the Orthodox Church of Finland (70,000 members) urges the national cabinet to protest to the Soviet Union against the action of two Finnish monasteries which have applied to the patriarchate of Moscow for annexation. The monasteries in question were moved from Carelia to the central part of the country after hostilities between Russia and Finland ceased. The Finnish Orthodox Church fears also that the Moscow patriarchate is trying to undermine it and separate it from Constantinople. . . . Bishop Martti Simojoki of the Church of Finland's diocese of Mikkeli is visiting the old mission field of the Finnish Missionary Society in South West Africa. He will ordain some native pastors there. This is the first time a Finnish bishop has visited a mission field. . . . "Our Common Responsibility" is the slogan for the Church of Finland's annual drive for social work funds. This year the collection set a new record—70 million marks. The funds will be used to help people suffering from the housing shortage. . . . Visiting Helsinki recently, Juho Yrttimaa of the Finnish Church in Montreal said that because of rapid immigration of Finns into Canada the congregations there are growing. There are but seven pastors in the Canadian Finnish Lutheran Church; many congregations have no ministers of their own, and some hold services in churches of other denominations. . . . In July, 130 Scandinavian dentists met in Helsinki for a conference on the Christian and his vocation. Special attention was paid to Christian work among colleagues. President of the conference was Mrs. Inger Tiililä, M.D., chairman of the Finnish Christian Dentists' Association.

Copenhagen's Sunday Schools Flourish

As in other large European cities, the percentage of churchgoers in Copenhagen is not very high. But through the Sunday school the church does maintain a broad contact with the people of the city. It is estimated that around one-fourth of Copenhagen's 80,000 school-age children regularly attend the 81 Sunday schools. Church authorities report, however, that the 709 teachers on hand to serve them are far from enough. If there were more teachers, more children would come to the schools. Many new teaching methods are being employed—pageants, films, film strips and so on. A new film from Finland reproduces beautiful paintings of the Holy Land. A new type of screen has been adopted which makes it possible to show film strips in daylight.

And So Forth

The Danish Seamen's Mission has established a center in Yokohama, Japan, under the direction of the Rev. Jensen, son of a former Danish missionary to China.

A Methodist pastor has become Norway's first industrial chaplain. He serves at the Ogland plants in Sandnes.

Bishop Elis Malmeström of the Church of Sweden, accompanied by two Swedish pastors, has been visiting Latin America.

K. E. JORDT JÖRGENSEN.

Lutheran Churches Count Nearly 7 Million Members

The annual statistical summary compiled by the National Lutheran Council reveals that in 1953 membership in all Lutheran bodies in the U.S. and Canada was 6,869,066—an increase of 195,121, or 2.9 per cent, over the previous year. The Canadian total was 202,885. This makes the Lutherans the third most numerous general Protestant group in the nation, exceeded only by Baptists and Methodists. Largest Lutheran group is the United, with 2,143,372. Next comes the Lutheran Church—Missouri Synod, with 1,916,510. The latter church registered the highest numerical increase for the ninth consecutive year—69,226, or 3.7 per cent. Greatest increase on a percentage basis was shown by the American Lutheran Church, the fourth-largest body, with 824,535 members. Its 33,546 additions represented a gain of 4.2 per cent.

Churches Escape Storm Damage

Despite Two Hurricanes, Rhode Island's Historic Buildings Are Intact—Celebrate Anniversaries

PROVIDENCE, R. I., Oct. 11.—Rhode Island was hard hit in recent weeks by the fury of two successive hurricanes. For the most part, churches came through with little or no damage. The 185-foot spire of First Baptist Meeting House here rode out its fourth violent test since the great gale of 1815. Other historic churches likewise remained intact. However, the damage in the area was great; it has been estimated at over $120 million. All Providence's downtown stores were flooded and were without electric or telephone service for several days. Some houses near the shore were swept clear across the bay. Hundreds of boats were wrecked. All in all, Rhode Islanders have had a rough time of it the past few weeks—not least those who, like this correspondent, are in the insurance business.

Historic Church Observes 250th Anniversary

United Congregational Church in Little Compton this month enters the last phase of its 250th anniversary celebration. The celebration began last year on Sunday Nov. 1—250 years after the charter members agreed to the first covenant and to formation of the church. A new organ was dedicated in January. The same month the annual meeting was held, at which the minutes of the first meeting in 1704 were read. A special service in July was attended by Gov. Dennis J. Roberts and representatives of patriotic bodies. On Pilgrim Sunday members marched to the church in Pilgrim costume. The sermon that day was preached by E. T. Anthony, currently pastor of the church in Plymouth from which the United Church was organized 2½ centuries ago. The only Protestant congregation in Little Compton, United Church occupies an imposing site in the center of town. It has a rich store of old documents and literary exhibits, and has made film and tape recordings of much of that material for future reference. United Congregational was the last church home of Elizabeth, daughter of John and Priscilla Alden, and of Col. Benjamin Church, who conquered the chieftain known as King Philip in the Indian wars in this region. Arrangements for the yearlong celebration were made by a committee headed by James P. Adams, former vice-president of Brown University. About 2,000 people from all over the country visited the church this summer. Robert Leigh Eddy, present pastor, has written a history of the 250 years.

Notes Three Periods in Baptist New England History

Thirty-six of the 52 Baptist churches in Rhode Island that have been in existence more than a century joined Calvary Baptist here in the opening service celebrating its 100th anniversary. In the major ad-

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dress Robert T. Handy, Brown University alumnus and professor of church history at Union Theological Seminary, pointed out that the 300 years of Baptist history in New England fall into three periods. The first, starting with the founding of churches in Providence and Newport in 1638 and lasting until 1740, was marked by a struggle for religious freedom; the second, extending to 1854, had as its central motif renewal of faith and life; the third, still continuing, has seen "flexibility in witness" as Baptists adapt their program to social and technological changes.

State Council Sponsors Stewardship Institutes

The state's council of churches sponsored three institutes on applied stewardship Sept. 17, 18 and 19 at Providence, Newport and Kingston. They were conducted by Thomas K. Thompson and Arthur O. Rinden, representing the National Council of Churches' department of stewardship and benevolence. The council is again to sponsor a school of religion this year, with 16 courses covering all ages and departments of the church. Among the subjects offered are religion and family living, the church and world movements, young adults in the church, and contemporary theologians.

Bible College Expands Film Work

Providence-Barrington Bible College welcomed 158 freshmen to its Providence campus this fall. Total enrollment on both campuses now is around 500, with students coming from 15 states, the District of Columbia, Africa, Bermuda, Canada, Colombia, Italy, Japan and Korea. Encouraged by the reception given its recent full-length sound film *Revolt in Berlin*, the college is expanding the activities of its motion picture department. David Ferrin, producer-director of *Revolt in Berlin*, much of which was shot in Germany, is now in Austria obtaining background footage for a new film to be entitled *Escape to Vienna*.

And So Forth

Charles Mercer, son of a former pastor of Fourth Baptist Church here, was ordained recently in the church's sanctuary. He has completed his studies at Colgate-Rochester Divinity School and will join the staff of the East Harlem Protestant Parish in New York city.

Paul R. Shaub has resigned as director of promotion for the Rhode Island Baptist state convention and executive director of Baptist Camps, Inc., to accept a position at Hillsdale College in Michigan. During his nine years here Mr. Shaub has been active in developing resources and facilities at Baptist Plantations and has worked closely with the Rhode Island council of Baptist men and the town and country commission. W. W. RICHARDSON.

Georgians Pray For Rain

Gov. Herman Talmadge conducted a church service in Macon, Ga., Oct. 11 as part of a statewide observance of a Day of Prayer for Rain in Georgia, Religious News Service reports. All over the state, ministers offered special prayers for rain.

Drought Fails to Halt CROP Plan

North Carolina Church Council Plans on November Collection—Desegregation Ordered in Catholic Schools

LAURINBURG, N. C., Oct. 11.—Meeting in Raleigh the last week in September, the executive committee of the North Carolina council of churches heard reports of steady progress in its various departments. Despite severe drought conditions over much of the state, preparations are going forward in half the 100 counties for the CROP collection next month. The clothing collection is approaching its goal of 100,000 pounds. Early in September the council sponsored a seminar at Lexington designed to aid students entering college this fall. Believed to be the first such project on an interdenominational basis, the seminar brought freshmen-to-be together with pastors, student religious workers and upper classmen. The council is undertaking to serve as a clearinghouse for speaking engagements of North Carolinians who attended the Evanston assembly of the World Council of Churches. Indications are that during the fall months the story of Evanston will be told to hundreds of church and civic groups in the state. The annual meeting of the council will be held in Charlotte Jan. 26. An innovation this year is a pastors' institute to meet the preceding day.

Ecumenical Work Camp Develops Center

Twenty-two young people from six nations participated in the ecumenical work camp sponsored jointly by the World Council of Churches, the Congregational Christian Service Committee and the Fellowship of Southern Churchmen at Buckeye Cove, the fellowship's developing conference center. During the six-week camp the workers completed two large log buildings which are to serve as dining and assembly halls, and made progress on a number of smaller buildings. Representatives of the World Council have expressed interest in holding another camp at Buckeye Cove next summer. It is hoped that with this assistance the center will progress far enough to permit its use for meetings of small groups of churchmen in late 1955 or early 1956.

North Carolina Will File Supreme Court Brief

The prospective desegregation of schools continues to be a major concern of people in this area, but there were no dramatic public developments during the summer. Early in August Gov. Umstead appointed a committee to advise him on problems involved. The committee, which is acknowledged to have been wisely and carefully selected, includes three Negroes. In its only public statement thus far it emphasized the goal of maintaining the public schools unimpaired. North Carolina will file a brief and participate in oral argument when the Supreme Court holds its hearings on methods of putting the decision into effect. Since South Carolinians approved a state constitutional amendment making it possible for the legislature to

discontinue public schools, little has been said on the matter by public officials of that state. A legislative committee is studying the question, but so far has published no findings.

Catholic Schools Desegregated

Roman Catholic Bishop Vincent Waters has ordered that parochial high schools in the Raleigh diocese admit Catholic students without regard to race. Observance of his order has thus far resulted in no incidents. The bishop also directed that Catholic hospitals in the state take steps toward abolishing segregation as to both patients and staff. Trustees of Montreat, Presbyterian, U.S., assembly ground, voted to continue "for the present" the policy of admitting adult Negroes to conferences but barring Negro young people. A committee was appointed to study the situation in the light of the General Assembly's recommendation that institutions of the church discontinue segregation. To a resolution expressing support of the public schools and affirming the obligation of all citizens to obey the law, the Western North Carolina Methodist conference added a quotation from the 1952 episcopal address which called on institutions of the church to "restudy their policies and practices as they relate to race." But the conference refused to reiterate another section of the address that said that "it is more immediately our imperative duty to confess our failure to achieve God's will in Methodism and then resolutely to set about achieving Christian brotherhood in the church."

Early-Voting Presbyteries Oppose Union Proposal

Three South Carolina presbyteries have joined four others in the south in voting against the proposed Presbyterian reunion. The General Assembly urged that voting be deferred until after Jan. 1 to allow time for study and consideration. Most presbyteries are following this counsel. It appears that the early votes are being taken in presbyteries where antiunion sentiment is dominant. The present tabulation, therefore, is not considered a reliable indication of the final outcome.

And So Forth

It was announced at the executive committee meeting of the North Carolina council of churches in Raleigh that southeastern regional headquarters for the coming National Council of Churches program on use and understanding of the Bible will be established at Durham. Carl R. Key, now director of CROP in North Carolina, is to be regional director.

Moving of Wake Forest College (Southern Baptist) to its new campus at Winston-Salem will probably be delayed until the summer of 1956. It is announced that four "basic buildings" of the initial $17.5 million plant cannot possibly be completed in time for use next fall. The college will receive nearly $1 million under terms of the will of Col. G. Foster Hankins of Lexington, who died in September. Most of the estate of $916,168 will go to Wake Forest in the form of the George Foster Hankins foundation, income from which will be used "to aid worthy boys and girls, young men and women, in obtaining an education."

HENRY G. RUARK.

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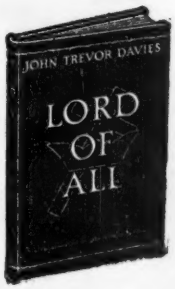

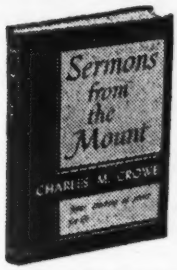

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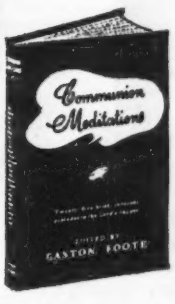

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Wales Suffers Lack of Clergy

Too Many Anglicans Leave for Parishes in England—Britain Observes a Religious Press Week

LONDON, Oct. 8.—The governing body of the Church in Wales (Anglican) reveals that the increasing drift of Welsh clergy over the border into England has resulted in a serious clergy-supply problem. In the past seven years 276 Welsh clergymen have sought livings in the Church of England; it is estimated that the total now serving English parishes is 600. Another problem is the supply of Welsh-speaking clergy. Of 32 students enrolled in the 1952-53 session of St. Michael's College, Llandaff, only 5 spoke Welsh. (The situation is similar in other churches; the Baptist college at Cardiff reports a dearth of Welsh-speaking students, and only 16 men were available for the ministry this year from the three Congregational colleges in Wales.) The Church in Wales is considering a proposal to shorten the period of ministerial training, so that students starting at age 21 would study four years, those starting at age 25 three years, those at age 30 two years. Realizing that the cost of training is an obstacle for many students, the church plans to provide bursaries up to $500 at Oxford and Cambridge, and up to $400 at Welsh universities. It will also make an extra $6,000 a year available to assist clergy candidates.

Sponsor Religious Press Week

Britain's church papers are sponsoring Religious Press Week Oct. 10-17 to make people more aware of their source of religious news and Christian opinion and their duty to support it. Most religious papers in this country are linked to some particular denomination. It is said that all of them are fighting hard to exist. Two of the Anglican papers recently ceased publication. Round each Christian periodical is a large band of faithful readers; the problem is to enlarge that band. The absence in Britain of a periodical of the independence and character of, say, The Christian Century makes for a serious gap in the religious life of the country.

Archbishop of York Calls for World Control of Weapons

Surveying the world situation at the annual United Nations service here, the Archbishop of York declared that the first and most pressing problem is the control and ownership of nuclear weapons. "As long as individual states have unrestricted ownership and control of these weapons, man will live in a threatened and insecure world," he said. "It is only a world authority, with the means to restrain the use of these weapons for aggression, that can reduce the dangers of catastrophe." As the second most pressing current problem Dr. Garbett named starvation. "Millions in Asia, Africa and the West Indies live under conditions of chronic hunger and want," he said, "and their numbers are increasing by millions every year. . . . [They] are rapidly becoming aware of the contrast between their state and the prosperity of the minority in Europe and North America." In conclusion the archbishop declared that, though its authority has been flouted by small nations as well as large, the United Nations still remains the only organization for the promotion of world peace. "It is becoming increasingly clear that there is little hope of permanent peace without a world authority exercising some of the powers now possessed by individual nations," he said.

Young Russians Visit British Quakers

A team of young Russians has been in this country as guests of young Quakers. One of the hosts has this to say of the experience: "We had always to remember that we were dealing with young people who had grown up from childhood in a communist country. This meant that we often felt as if we were not speaking on quite the same plane. When we talked about the importance of the individual, we clearly meant different things. The Russians thought the individual was able to play an important role as a leader; what we were interested in was the value of each individual. . . . Perhaps their most central idea is a belief in the dignity of man. In the British Museum they were delighted to see the Elgin Marbles, for the Greeks too had discovered man. And they were interested to see how far our society embodied this belief. The sort of things here of which they took particular note were workers' opportunities to gain higher education, the equality enjoyed by women, the share of the workers in management, and the practice of tipping." It is this kind of Russo-West exchange that Britain feels is important to the development of understanding.

Launch Book Series for Newly Literate

"World Christian Books," the new series sponsored by the International Missionary Council for universal distribution, was launched at a press conference here yesterday. Bishop Stephen Neill, editor of the series, explained that the books will be written first in English, then be available for translation. The first two books are *The Christians' God,* by Bishop Neill, and *Christian Giving,* by V. S. Azariah. Six titles will be added each year. The series is an attempt to meet the needs of clergy and laymen in the newly literate areas of the world. The U.S. and British mission boards are supporting the scheme overseas. In the United States, the books will be published by the Association Press as a separate series, starting next year.

And So Forth

City Temple is now within sight of its rebuilding target of $750,000. Leslie Weatherhead, the pastor, returned from the United States some weeks ago with gifts totaling $500,000, including a sizable donation from John D. Rockefeller, Jr.

The Anglican diocese of London is celebrating its 1,350th anniversary. The diocese and first cathedral were founded by St. Mellitus, whose banner was brought out for the celebration. It took three men to carry the banner.

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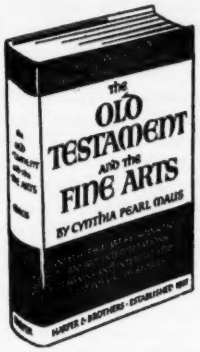

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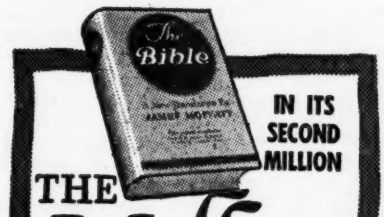

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WALTER ZORN, Monroe, Michigan

Point Way to an Inclusive Church

Washington, D. C., Federation Devises 'Approach' Program—Takes Firm Stand in School Crisis

WASHINGTON, D. C., Oct. 12.—At the request of the board of directors of the local church federation, the federation's committee on community life has drawn up a program on "An Approach to a Racially Inclusive Church." It is being printed for distribution among the churches. The "approach" deals with vacation church schools, neighborhood centers, the neighborhood interracial choir, the Sunday school, church membership, and the tendency of churches to leave changing neighborhoods. Says one section: "It is only a church which seeks to win all men to Christ and to its fellowship that can have the joy of a good Christian conscience." And on "moving" churches: "Denominations should give as much attention to the problem of keeping churches strong in changing neighborhoods as to the work of planting new churches or sending missionaries to other lands. . . . The most neglected areas at the home base are those which are left to themselves by churches which move to more plush neighborhoods."

School Integration Has Temporary Setback

Integration in our local schools suffered at least a temporary setback recently when pupils of several schools went on strike. The local federation of churches immediately called on the clergy to move among the striking students. This was done in close cooperation with the District government, the board of education and the police department. At one protest meeting attended by some 400 students, Kenneth Lyons, minister of Anacostia Methodist Church, led the students in prayer followed by the Lord's Prayer in unison. The federation issued a statement to the press calling on all church people "to stand up and be counted as good Christian citizens in this time of emergency." The firm position taken by the local authorities has resulted in bringing about order. There is discontent on the part of some, along with threats on the part of a very few, but the vast majority of our citizens are eager to make integration work in an orderly fashion.

Mark Anniversary of Lincoln's Emancipation Proclamation

A Lincoln Thanksgiving Pilgrimage was sponsored by the National Fraternal Council of Churches, U.S.A., Inc., on Sept. 22. A motor cavalcade went from Capitol hill to the Lincoln monument, where the service was held. The observance marked the 92nd anniversary of Abraham Lincoln's issuance of his Emancipation Proclamation and was in keeping with Pres. Eisenhower's call to make the anniversary a day of prayer. Some 500 persons from 21 states were present. William H. Jernigan, minister of Mount Carmel Baptist Church, was general chairman. Main speakers were J. Ernest Wilkins, assistant secretary of labor; Asbury Smith, superintendent of the West district of the Baltimore Methodist conference; and Peter Dagadu, secretary of the Christian Council of the Gold Coast. Mr. Dagadu called on U.S. Negroes to eliminate segregation and discrimination in their own communities. Dr. Smith challenged Negroes to enter the doors increasingly opening to them. "The open door means responsibility," he said.

'Upper Room' Honors John A. Mackay

More than 200 ministers and laymen assembled at the National Press Club recently at the invitation of the *Upper Room* to honor Pres. John A. Mackay of Princeton Theological Seminary. Editor J. Manning Potts awarded to Dr. Mackay the devotional periodical's citation for 1954, honoring him for "leadership in world Christian fellowship." Francis B. Sayre, former undersecretary of state, noted in his address that communism can be downed only by ideas. "These must be the ultimately conquering ideas and teachings of Jesus Christ," he said. "Nothing else can save. That is one of the supreme things John Mackay is giving his life to teach." In a moving response Dr. Mackay said: "If we are not willing to talk face to face with our worst enemy, where are we? Where is our Christianity? Let's be willing to love, whatever it costs."

Capitol Prayer Room Readied

The Capitol prayer room will be ready for the 84th Congress, according to Rep. Brooks Hays of Arkansas, one of the sponsors of the project. The prayer room is small, designed for individual devotions only. It is being made suitable for Protestant, Catholic and Jew. Mr. Hays says the central feature will be a stained-glass window showing a candle, the symbol of light; a scroll with no visible words to represent the Sermon on the Mount; and an open book to represent the book of the Law. Mr. Hays points out that all symbols used are "compatible with our belief in the separation of church and state and a complete commitment to the ideal of freedom of worship."

And So Forth

Washington was one of the 13 cities visited by a post-Evanston team of Christian leaders—Bishop E. G. Gulin of Finland, Dr. and Mrs. Rajah Manikam of India, Philip Potter of Haiti and Charles P. Taft of Cincinnati. They spent two days leading discussion groups, addressing men's meetings and appearing on radio and television programs. They were also a part of the church federation's annual workshop, where the study materials for 1954-55 were presented through lectures, study groups, films, exhibits and other aids.

"For the time being the reunion of Christendom is quite impossible," Metropolitan Jacobus of Phila, Asia Minor, said in an address at the Greek Orthodox Church of Sts. Constantine and Helen here on his return from Evanston. The metropolitan listed what he feels are the proper steps in reunion: merger of the Protestant branches, union of this merged group with the Eastern Orthodox, and finally reunion with the Roman Catholic Church.

FREDERICK E. REISSIG.

Australia Hears Mission Appeal

Long Active in South Pacific, Churches Are Becoming Aware of Needs of Indonesian Christians

SYDNEY, AUSTRALIA, Sept. 18.—Australian missions boards have played a decisive role in the evangelization of the south Pacific. Recently Australians have become aware also of the significance of Indonesia and of their responsibilities toward the Christian community of that neighboring archipelago.

Archbishop Mowll of Sydney, who once was an Anglican missionary in Chentu, has repeatedly expressed a willingness and a desire to undergird Indonesian Christian activities. For two academic years the (Anglican) Church Missionary Society supplied Australian lecturers for the faculty of Djakarta Theological College. However, the archbishop's eagerness to help has not always met with comparable response, owing to the predominantly Reformed character of Protestantism in Indonesia. Addressing the Presbyterian General Assembly Sept. 15, Dr. Mowll challenged Australia's Presbyterians to take decisive and effective action to help Indonesia's Protestants, a course peculiarly open to them because of the similarity of their church and the Indonesian bodies.

Presbyterian Ties

Since early 1953 the Australian Presbyterian Board of Missions has been negotiating with the Evangelical Church of Timor (eastern Indonesia), looking toward assignment of fraternal workers to that church's staff. Australia's Presbyterians are already carrying on work in India, Korea and the south seas. Developments since the Japanese surrender have made them aware of additional responsibilities in contiguous areas. It was during the visit of Victor Coombes of their mission board to the triennial meeting of the Indonesian Council of Churches last year that the invitation from Timor was made explicit.

This correspondent was privileged to address the Australian Presbyterian General Assembly Sept. 13 concerning the possibilities of cooperation with the Indonesian church bodies. The response from pastors and other church leaders evidenced a vital concern to share in such an operation. Frank Holland, newly elected moderator general, gave assurance that fraternal workers would soon be arriving in Timor, and promised that he himself would visit there if by so doing he could speed the clarification and development of relations. The Church of Timor has approximately 260,000 baptized members but suffers from lack of trained leadership. At present no Western missionaries are associated with it directly, though the Presbyterian Church, U.S.A., has a missionary under appointment to Timor, and Church World Service has made an appropriation to finance a pilot rural reconstruction project.

We have discovered a comparable interest among Australian Methodists. While in Fiji [see The Christian Century for Oct. 6, p. 1253] we were asked by Methodist leaders about the possibility of sending

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Fijian missionaries to Indonesia. The Fijian (Wesleyan Methodist) Church has more volunteers for overseas service than there are positions for them to fill and funds to support them. Certainly graduates of the Fijian rural training and medical schools and the second-level theological school could supply needed technical skills for some of the underdeveloped Christian communities in Indonesia. Our conversations with executives of the Methodist Board of Overseas Missions in Sydney have revealed both a willingness to make such Fijian appointments (provided invitations are issued) and a desire to appoint Australian staff to points of need in Indonesia. Present plans are to initiate participation by appointing an Australian professor of theology to serve one of the Indonesian training institutions.

S.C.M. Sends Technicians

The Australian Student Christian Movement has developed a program through which young Australians migrate to Indonesia for two-year terms, rendering technical services on salaries which Indonesians in comparable positions would receive. In addition to making genuine contributions to Indonesian national life, the six or seven technicians (nurses, radio experts, writers) who have participated in the program have been active in church and Y.M.C.A. life. The Australian Y.M.C.A. has raised funds so that an Indonesian secretary may study for a year at the Y.M.C.A. training college near Sydney.

Last year Australian Christians sent to Indonesia £950 (about $2,660) through the World Council's department of interchurch aid; this sum was distributed to churches which had suffered from Allied bombings and Dutch military actions. Envisioned for 1954 is a contribution of £1,000, which will be allocated for theological training projects of the four regional church bodies.

Hromadka in Australia

Prof. Josef L. Hromadka arrived in Sydney from the World Council of Churches assembly in Evanston the same day as this correspondent. He has proved a stimulating and controversial visitor. As he made his presentations he progressively convinced Australian Christians of his sincerity. Some critics have declared he is either a dupe or a tool of Soviet policy, but more have felt that he is a man of God who is struggling with one of the major problems of our day and demonstrating that the Christian witness is possible behind the iron curtain. In each of his addresses we have heard here, Hromadka appeared to be baring his soul as he described how he and his fellow Christians in Czechoslovakia are seeking to rethink the gospel at points where world tensions are white-hot and to relate it significantly to man's contemporary situation.

Prof. Hromadka has told Australians that while at first the guests from eastern Europe were objects of offensive attention at Evanston, the sense of estrangement soon gave way in the assembly to a sense of being "at home." "The resulting feeling is therefore one of real pleasure," he said. "It was a demonstration of the psychological and theological existence of the church universal."

WINBURN T. THOMAS.

Integrate Civic, Church Services

Dayton Seeks Effective Cooperation After Survey Shows Duplication of Agencies' Efforts

CINCINNATI, Oct. 12.—A six-month community study of Greater Dayton, Ohio, disclosed that the churches had been making practically no use of community agencies, were providing an inadequate ministry to families, and—when multitudinous church and community activities were added together—tended to split families rather than unite them. As a result of this study, the church federation of Greater Dayton and most of the community organizations have united in a cooperative campaign for more effective integration of all the city's religious and community services. The program is being carried out through neighborhood clinics in churches of various denominations.

Reveal Segregation in Schools Of Ohio Town

Many Ohioans were shocked to learn in mid-September that racial segregation is practiced in the public schools of Hillsboro, a town of 5,100 about 50 miles east of here. Five Negro mothers filed a suit in the U.S. district court here. At a hearing before Judge John R. Druffel it was stated that, in line with the U. S. Supreme Court decision, Negro children had been enrolled in grade schools previously attended only by white children and that five days later the Negro children were asked to attend an all-Negro grade school. Judge Druffel continued the case until two weeks after the Supreme Court policy with respect to integration has been announced, because "it is no us for a lower court to make a decision now which may be contrary to the Supreme Court policy." Hillsboro school officials say that integration of all children is planned in a few years on completion of new school facilities.

Wilberforce Seeks to Bolster Program

Wilberforce University near Xenia in southwestern Ohio, oldest college in the world founded primarily for the education of Negroes, will observe its centennial in 1956. Meanwhile it is conducting a statewide campaign for $5 million to pay off a present indebtedness of $125,000 and begin an expansion of its educational program, staff and plant. Named for William Wilberforce, noted English statesman and abolitionist, the university was founded by the African Methodist Episcopal Church and until 1951 was partly supported by the state. The current campaign is being accorded wide editorial support by newspapers in Ohio and elsewhere.

Calls for More Catholic Scientists

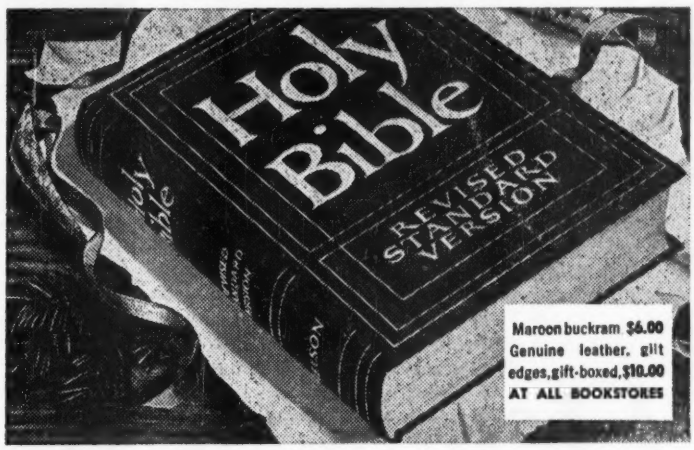
The Catholic attitude toward basic scientific research is wrong, and as a result the number of American Catholic scientists is so small as to be practically nonexistent, J. Franklin Ewing, associate professor of anthropology and director of research services at Fordham University, declared at a recent research conference of the Institutum Divi Thomae here. Pointing out that Catholic education has not given students the creative inspiration necessary in the field of scientific research, Dr. Ewing added that the greatest immediate need of the Catholic church in the U.S. is the creation and encouragement of a large body of intellectual Catholic lay people. "High on this list is the creative scientist," he said.

Velde Investigators Busy In Yellow Springs Area

Following a three-day investigation of subversive activities in Dayton and at Antioch College in near-by Yellow Springs, a three-man subcommittee of the House un-American activities committee was reported to have turned up less concrete evidence than it had been led to believe existed. However, further investigation in the Yellow Springs area is warranted, Rep. Harold S. Velde, committee chairman, said here. It was indicated that two witnesses who appeared at the first hearing may be cited for contempt because of their refusal to answer certain questions. While in Cincinnati Rep. Velde termed the proposed censure of Sen. Joseph McCarthy "a shame and a disgrace."

Cincinnatian Named to Head Education Conference

Appointment by Pres. Eisenhower of Neil H. McElroy, president of the Procter & Gamble Co. here, as chairman of the



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White House Conference on Education has met with approval in this area. The son of a high school teacher, McElroy is an overseer of Harvard University, a trustee of the National Fund for Medical Education, a sponsor of the Negro Colleges' Capital Fund Campaign, and a member of the National Commission for Public Schools. In a statement McElroy said that by 1965 elementary and secondary school enrollments will be up 40 per cent and college enrollments will double. This will mean, he added, that $5 billion more will have to be spent to meet the enrollment crisis and an additional $15 billion in adequate pay for teachers. The committee will hold conferences with educators in each state, then sponsor a national conference in November 1955 to correlate the findings.

And So Forth

The 30th annual Prince of Peace speech contest for high school students, sponsored by the Ohio council of churches, will get under way at the local church level on Nov. 7, with county contests in December, district contests in early January, and the finals at the Ohio pastors' convention Jan. 26. Contestants may write their own orations or choose a declamation from the official book of selections. First prize is $200 and a four-year college scholarship.

The Ohio Christian missionary society of the Christian (Disciples of Christ) churches is organizing new churches in strategic centers throughout the state at a cost in excess of $500,000. Among the 12 or more new buildings planned are three in this city and others in Dayton, Columbus and Cleveland.

Adults and children from southern mountaineer families feel strongly rejected by Cincinnatians and have difficulty in adjusting to city life, while at the same time they reject efforts to assist them in becoming adjusted to the new environment, according to a report by the mayor's friendly relations committee and the social service association.

Donald Sinclair Amussen has been appointed the first chaplain to Episcopal students at the University of Cincinnati. Methodist and Presbyterian chaplains have been serving there for a number of years.

With a quota of $125,000, Cincinnati contributed $173,000 in the emergency polio fund drive, largely because children collected $105,000 at hundreds of street carnivals throughout the city.

Charles F. Murphy, pastor of Walnut Hills-Avondale Methodist Church, is chairman for the ninth annual Festival of Faith to be held Oct. 31 in the Cincinnati Garden. The speaker will be Angus Dun, bishop of the Episcopal diocese of Washington, D. C. Similar services will be held in many other southern Ohio cities.

This fall male students at Ohio State University in Columbus who objected to ROTC training were permitted to register as conscientious objectors available for civilian work.

B. Bruce Whittemore, executive secretary of the Greater Cincinnati council of churches, has been appointed program chairman and a director of the social service association of Greater Cincinnati.

EDGAR C. HANFORD.

Swedish Covenant 'Singing Ministers' Tour U.S.

Forty "singing ministers" from the Swedish Mission Covenant Church, largest of Sweden's nonconformist religious groups, arrived in New York Sept. 5 for a 47-day concert tour of the U.S. The singers were selected from among the 160 members of the church's Preachers' Chorus, founded in 1908 to help raise money for needy church members.

Catholic Rural Life Conference Opposes Imported Labor

At its 32nd annual meeting in Davenport, Iowa, the National Catholic Rural Life Conference adopted a resolution declaring that "importation and use of foreign workers, either under legal contract or as illegal entrants," is contrary to social justice and Roman Catholic social principles, Religious News Service reports. The resolution called the "harsh injustice" of conditions of migratory labor "the most deplorable evil in American social and economic life today," and appealed to Catholic farmers to support a legitimate farm labor union "that will accept the responsibility of finding farm workers and making a just contract for doing the work."

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ROTC Cadet Sets Record Straight

University of Wisconsin Student Admits Knowing Communist Suspect, but Is Admitted to Drill

MADISON, WIS., Oct. 5.—A University of Wisconsin ROTC cadet was denied a uniform this fall because he told the truth. In subscribing to the required loyalty oath, Harold Haak, who expects to study for the ministry, made a qualification; namely, that he once knew a man who was investigated for communist tendencies by the FBI. Because the department of the army allows no qualifications, Cadet Haak drilled in civilian clothes. He explained that he had made the qualification because someone might be interested in digging up something about him in future years, and he wanted the record straight. Quick action between university officials and the department of the army straightened out the issue, which was front page news for 48 hours. Cadet Haak is now drilling in uniform.

Building Project Aroused, Then Welcomes Negroes

A retired University of Wisconsin chef and his wife, Mr. and Mrs. Carson Gulley, have become local TV celebrities through their how-to-cook-it programs. They became the center of new attention when they bought a lot in the village of Crestwood and started to build a house. The Gulleys are Negroes. Residents chose sides as the building project continued, but at a community meeting they voted 2 to 1 to welcome the new neighbors. One real-estate man told the meeting that if any family which had bought property from his firm felt the presence of the Negroes would reduce the value of their property, his firm would buy it back.

Chart Orderly Progression Of Migrants

A full employment program for the 8,000 migrant workers who come from outside the state has been worked out between the Wisconsin state and U.S. employment services. Migrant crews will be scheduled from one job to the next by the various states' employment services. They will begin work in Texas in May, move through the Dakotas and Minnesota, and come to Wisconsin in time for the pea, cherry and corn harvests. When these crops are finished they will go south to Illinois and Indiana for the tomato harvest, and eventually return to the south to pick cotton. This year, 1,754 of the foreign workers came from the British West Indies.

Sees Moderate Drinkers Bearing Responsibility

In a paper read before the recent Conference on Alcohol Studies held at the state university here, Ray W. G. Bayley, field secretary of the United Temperance Movement of Wisconsin, stated: "The crux of the whole matter of Christian social responsibility rests in each individual's example to other individuals. Nobody desires to become a problem drinker. A predictable proportion of drinkers are likely to develop a drinking problem. The more drinking people there are, the more problem drinkers there are likely to be. People are attracted to drinking not by the problem drinker but by the moderate drinker. . . . The occasional or social drinker—even the person who accepts the drink, pours part of it onto a near-by potted plant, and then stands holding the partly empty glass—must accept a large degree of responsibility for the existence of an alcohol problem."

Medical School Presents Bust of Schweitzer

Thousands of people passing daily through the mammoth corridor of Wisconsin General hospital pause to look at a bronze bust of Albert Schweitzer recently presented by a group of staff members of the University of Wisconsin medical school. The plaque on the bust reads: "Versatile scholar in theology and philosophy. Distinguished contemporary interpreter of

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YOUNG PEOPLE!

Ask Your Teachers, Pastors, Parents

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

Ask respectfully why it is that in High School and College you can learn what scholars have to say about the history of many countries, but that our educational system gives you no corresponding scholarly instruction about the history of the Hebrew nation.

According to the first five books of the Bible, our ideas about God were given as a revelation from heaven upon Mount Sinai in the wilderness of Arabia. But a new translation of the Bible has just been made by scholars from our leading institutions of higher learning, who do not accept the story of revelation in the first five Scriptural books.

Scholars today, in Harvard, Yale and other great universities, teach that our ideas about God, instead of being given on a mountain in the desert, were developed through a very intriguing process of evolution in the land of Canaan, or Palestine. But young people are completely shut out from this new and highly interesting way of teaching Hebrew history and the Bible.

Our educational system, then, is actually a party to your exclusion from the results of modern scientific research into Hebrew history and the Bible. And as long as this appalling situation remains unchanged, you should not be criticized if you are bored by orthodox religious exhortation. But bear in mind, when raising the question with your teachers, pastors and parents, that they are carrying serious burdens, and are more solicitous for your welfare than you fully realize. Friendly discussion and not controversy is what we need today.—Suggestions will be found in a circular which will be forwarded to young people, from eighteen to eighty, in return for a three cent stamp to cover postage. (Requests without a stamp will bring no result.)—L. Wallis, Box 73, Forest Hills, Long Island, New York.

Bach. Founder and for 40 years missionary surgeon of the hospital at Lambaréné, French Equatorial Africa. By his surpassing achievements in the service of God and his fellow men, Dr. Schweitzer has pointed the way to a full life in medicine. In his example the weak will find strength, and the stalwart, renewed courage and resolution."

Publish Handbook on Church Public Relations

The Wisconsin council of churches announces publication of a 57-page pastor's handbook, *Public Relations for Your Church*. It was prepared by Stewart Harral, director of public relations studies at the University of Oklahoma; Donald C. Bolles, public relations director of the National Council of Churches; Scott M. Cutlipp, professor of journalism at the University of Wisconsin; and other experts, all of whom addressed a statewide public relations seminar for pastors here last spring.

Lutheran Pastor Offers 'Sting' Bible

E. J. Meier of Sheboygan, a retired Lutheran minister, owns one of the only two known "Sting" Bibles in the world. An English printer 208 years ago made the slip that gave the book its interest and value. He rendered Mark 7:35 "and the sting of his tongue was loosed, and he spake plain." The Bible is valued at $15,000. Pastor Meier will consider selling it only to someone interested in donating it to a college or biblical collection where it would receive proper care.

And So Forth

Lutherans of Wisconsin, gathering clothing again this fall, hope to do as well as a year ago when they shipped 18 cars containing 483,000 pounds of relief material. Cooperating in the effort are Lutheran Church—Missouri Synod and National Lutheran Council congregations.

The 358 men attending the recent annual Wisconsin laymen's conference at Green Lake heard T. Z. Koo of the University of Iowa; A. G. Wehrli of Eden Theological Seminary; C. A. Wells, former cartoonist and feature writer who now edits the syndicated column "Between the Lines"; and Louis F. Hackemann, management consultant.

More than $11,000 worth of books, Bibles and religious recordings were sold at a recent Wisconsin camp meeting of Seventh-day Adventists.

Some 100 theologians at a recent meeting at Green Lake worked on summaries of discussions with an aim toward doctrinal unity within the American Baptist Convention. The summary address given by Reuben E. Nelson, general secretary of the convention, was on "Theological Ground for Baptist Unity."

The constitution of the state's council of churches is being revised by a special committee. CHARLES A. PULS.

L.W.F. Invites Representatives From Iron Curtain Lands

At its recent meeting in New York, the executive committee of the Lutheran

World Federation decided to invite Lutheran leaders from countries in eastern Europe, including those behind the iron curtain, to attend its next meeting, which will be held in Vienna in February 1955.

Evanston Recordings Are Available on Loan

Union Theological Seminary at Richmond, Va., Offers Unique Tape Service

RICHMOND, VA., Oct. 13.—The Charles G. Reigner Library of Recorded Sermons and Addresses at Union Theological Seminary here has on file tape recordings of proceedings of the World Council of Churches' Second Assembly at Evanston, Ill. Up to 10 seven-inch reels at a time may be borrowed free from the library for a period of seven days, with the privilege of renewal for seven more days provided no request has come in from another patron. The library pays outgoing postage, the borrower the return costs. When recordings are reserved for a specific date a reservation fee of 75 cents per reel is charged.

Normally, the library does not lend reels outside the continental United States. However, for foreign use and for persons in the U.S. who wish the service, it will make duplicates for permanent possession at $3.75 per 30-minute reel, postpaid anywhere in the world. But U.S. borrowers are at liberty to make their own duplicates.

The recordings cover all plenary sessions, all accredited visitors' assemblies and morning worship services; selected addresses at the triennial interseminary conference and at the theological faculty consultation at McCormick Theological Seminary; and selected local worship services at which delegates preached.

Translations Included

The seven-inch reels run at a speed of 7½ inches per second, dual track. They are the only recordings made during the assembly which carry, on a parallel track, the English translation for speeches in French or German. They are so arranged that by a half-turn of the double-coated tape, the auditor may hear the translation rather than the words of the speaker. For the benefit of those who wish to make a minute study of the assembly proceedings, no material has been deleted.

The World Council tapes, total length of which is 50 miles, form a part of the library's large collection of sermons, theological lectures and religious addresses, all of which can be borrowed. A detailed list will be mailed on request. The library is particularly desirous of securing recordings of sermons or addresses by widely known ministers now deceased. Information as to the location of such recordings will be appreciated. Address Robert White Kirkpatrick, director, Charles G. Reigner Library of Recorded Sermons and Addresses, Union Theological Seminary, Richmond 27, Va.

Grants for College Study Go to 'Disadvantaged' Americans

Eighteen young people of East Indian, Latin American, Eskimo and Aleut ancestry, representing a number of Protestant denominations, will receive college scholarship grants under a new program adopted by the American Missionary Association of the Congregational Christian Churches. The program is intended to "meet urgent financial needs of young Americans of certain economically disadvantaged groups that lack their normal quota of trained leaders."

The Church Roll

John D. Metzler and Reginald H. Helfferich have been named by Church World Service as its special representatives for Europe and Asia, respectively, to serve on the World Council of Churches staff in planning for and coordinating the expanding program of U. S. surplus commodity distribution being developed in distress areas abroad by the major Protestant denominations. Mr. Metzler was formerly director of CROP, and Dr. Helfferich has been executive secretary of the Evangelical and Reformed Church's Commission on World Service.

At the end of the year Raymond F. McLain will leave his post as general director of the National Council of Churches' commission on Christian higher education to become president of the American University of Cairo, in Egypt.

In a unique appointment, the (Congregational Christian) American Board of Commissioners for Foreign Missions has appointed David D. Larson a "career missionary of music." Larson, for the past three years professor of music at Wilmington College (Society of Friends) in Ohio, will go with his wife to Japan in what he describes as fulfillment of a promise made while serving with the U.S. army of occupation to "return and devote the major portion of my life to teaching there."

Recent deaths in the field of religion: Ernest O. Armbruster, Lutheran minister, member of the editorial staff of the United Lutheran Publication House in Philadelphia and chairman of several audiovisual committees of the National Council of Churches, on Sept. 25, at the age of 62. . . . George G. Helde, from 1916 to 1943 a missionary on the Y.M.C.A. world services staff in China, on Sept. 25, at the age of 69. . . . William J. Smith, for 36 years a Presbyterian, U.S.A., missionary in the Philippines and for some years a teacher at Silliman University there, on Sept. 28, at the age of 76. . . . Methodist Bishop Urban V. W. Darlington, who retired in 1944 after 48 years in the ministry, in Huntington, W. Va., on Oct. 1, at the age of 84. Bishop Darlington presided over the North and South Carolina, Louisville, Illinois, Memphis and Tennessee conferences of the former Methodist Episcopal Church, South, and 1926-34 headed its work in Europe. . . . Henry P. Packard, for 38 years a Presbyterian, U.S.A., medical missionary in Iran, in Duarte, Calif., on Oct. 4, at the age of 80. . . . Hermannus Obendiek, dean of the theological college at Wuppertal, Germany, in an automobile accident in South Dakota, on Sept. 14. A delegate to Evanston, Prof. Obendiek was filling a speaking schedule in the U.S. . . . Hans Schoenfeld, member of the Geneva staff of the World Council of Churches "in formation" 1930-48, at Frankfurt-on-Main, at the age of 55.

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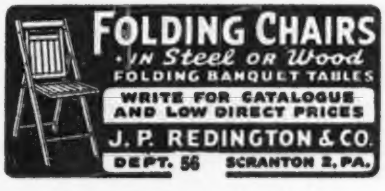
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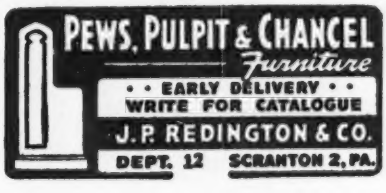

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